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The Methodist Woman

APRIL 1955

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APRIL CONTENTS 1955

	PAGE
The Fifteenth Annual Meeting	3
The Missionary Vocation:	
A Philosophy of Recruitment, by *M. O. Williams, Jr.*	4
The Quality of Witness Needed, by *J. Marguerite Twinem*	5
When We Give, by *Hazel Best*	6
Minister and Rural Worker: Partners, by *Dorothy Wilber*	7
Staff Changes	8
What Is Central in Your Home? by *Ernest R. Case*	10
Wide as Human Need, by *Maude White Hardie*	12
Missionary Briefs	13
Prayer—The Tie That Binds — A Sharing Meal, by *Bernace S. Baxter*	17
Teaching Plans for Bible Study, by *Mrs. B. D. Kimbrough*	19
Where Woman's Division Members Live	22
Circle Program	24
Christian Social Relations and Local Church Activities	25
Celebrating the 10th Anniversary of the United Nations Charter	26
Chart and Compass—Creating an Awareness	29
The Service of Recognition	31
Wesleyan Service Guild Newsletter	33
Summer School Opportunities	37
Youth Work—Christian Outreach in Summer Experiences	39
Student Work—Missionary Personnel Recruitment by *Alpharetta Leeper*	40
Children's Work—Objectives—1955	41
Literature and Publications—Lenten Reflections	42
By-laws as Amended	43
Methodist Service Projects 1955	43

RECENT ARRIVALS FROM—

Africa: Belgian Congo, Misses Joan Warneka, 1360 W. 9th St., Erie, Pa.; Bonnie Jean Brenneis, Lochloosa, Florida; Patricia Miller, 1720 N. Alleghaney Ave., Odessa, Texas.

Mozambique, Mrs. Margaret Sessions Clark, Box 42, Galesburg, Michigan.

Southern Rhodesia, Miss Helen Emmert, 613 N. Walsh St., Carson City, Nevada.

Borneo: Sarawak, Miss Annie Pittman, Methodist Hospital, 6th St. and 7th Ave., Brooklyn 15, New York.

Korea: Miss Maude Goff, Cairo, New York.

Latin America: Argentina, Miss Alice Yeater, New Paris, Indiana. *Brazil,* Misses Mary McSwain, c/o Mrs. Henry McKinnon, 832 Belvin St., San Marcos, Texas; Anita Harris, 11 South Portland Ave., Ventnor, New Jersey; Mrs. Idabelle Lewis Main, 157 Lovell Ave., Mill Valley, California. *Peru,* Miss Martha Vanderberg, 7635 South Carpenter Street, Chicago 20, Illinois.

RECENT DEPARTURES FOR—

Africa: Liberia, Miss Carrie V. Peat

Latin America: Uruguay, Miss Thelma Cooley

Philippines: Miss Betty Jane Rogers

OUR WRITERS

Miss Hazel M. Best, assistant treasurer for the Department of Work in Foreign Fields.

Miss Dorothy Wilber, deaconess-rural worker in the Parish of the Headwaters, Colebrook, New Hampshire.

Rev. Ernest R. Case, pastor, Immanuel Methodist Church, Waltham, Massachusetts.

Bernace S. Baxter (Mrs. Stanley), secretary of Spiritual Life, Decatur District, Illinois Conference.

COVER

Scene from the film *John Wesley.* John Wesley was greatly influenced by his mother, Susannah, and she helped him solve many problems. The feature-length motion picture was produced by the Radio and Film Commission of The Methodist Church in cooperation with J. Arthur Rank.

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***Top*—Due to the streamlined program, we did not hear many missionaries and deaconesses speak, but several were there, including *(left to right)* Miss Catherine Ezell, South Georgia rural worker; Miss Maurine Cavett of Rangoon, Burma; Miss Helen Loomis of Singapore, Malaya, who was commissioned at the Assembly; and Miss Fay Tucker, worker at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey.**

***Bottom, left*—Mrs. W. B. Landrum, field worker *(right)*, is learning some facts about Africa from Miss Kathryn Eye, R.N., erroneously given the title of doctor once upon a time in *The Methodist Woman*.**

***Bottom, right*—Miss Oscie A. Sanders *(left)*, president of Sue Bennett College, London, Kentucky, must be telling Miss Dorothy McConnell, Editor of *World Outlook*, some highlights of her sabbatical year which she spent in Brazil.**

The Fifteenth Annual Meeting

DATE: January 7-8, 1955.

PLACE: Sheraton-Gibson Hotel, Cincinnati, Ohio. (See page 3, March issue.)

ITEM OF INTEREST: Accepted the invitation of St. Louis Conference to hold the Fifth Assembly of the Woman's Society of Christian Service in St. Louis, Missouri.

It was voted to memorialize the 1956 General Conference on the matter of full clergy rights for qualified women.

By-laws amended. See page 41. Changes in the Wesleyan Service Guild by-laws for local units were in the March issue. By-laws for district, conference, and jurisdiction are on pages 33-36 in this issue.

Three pieces of work were closed: Esther Hall, San Diego, California, and the work at the two Immigration Stations in California—Immigration Station, San Francisco, after forty-two years of service, and U. S. Immigration and Naturalization Service at Terminal Island near Los Angeles after fifteen months. The government is not keeping detainees at these stations any longer.

COMMISSIONING SERVICE: See page 30.

The Missionary Vocation

A PHILOSOPHY OF RECRUITMENT

By M. O. WILLIAMS, JR., *Secretary of Missionary Personnel*

THOSE recruiting for mission service should recognize the potential sacredness of all useful work and the basic unity of the varied tasks of the Church. All Christians, and not a selected few, are called to dedicate the day's work to God. Being Christian means for all the discovery of that point at which interests and abilities best meet world need as seen in terms of God's purpose for each life.

The world Christian mission is not peripheral, but central in the life of the Church. It is the evangelistic thrust and service outreach of the Church, beginning where one is, penetrating all areas of life, and extending throughout the world. . . . From this perspective "every area is a mission field; every church is a mission; every Christian is a missionary."

More specifically, the missionary at home or abroad is the "boundary-crosser," the one who goes out beyond the regular and the established, frequently from one cultural group to another, to witness and serve in an area in which the Church is relatively undeveloped. . . .

The mission motivation should be the resultant of two main forces—an experience of God in Christ which is so meaningful that one is impelled to share it as Good News, and a sensitivity to human need, physical, social and spiritual, that draws one to centers of need. . . . We should help students see that we would still have a mission to perform if the world could eliminate poverty, stamp out disease, and guarantee peace.

As the student worker develops a richly religious group life with an evangelical outlook and concern for people, he is laying the basis for such motivation. If a student group has produced no minister, missionary, or deaconess in the past five years, that group might well reexamine its program and emphases.

The urgency of need must never lead one to "pressure" a young person into a decision. There must be complete respect for personality at all times, with the goal of every contact that of helping the other person realize his fullest life of service, in whatever field God may lead.

Because the mission task is so great and because it is not clearly visualized or understood even in its existing dimension, special effort must be made to interpret the work of missionaries and deaconesses vividly to students and to challenge them with the unfinished task which lies ahead. . . .

Problems faced in this service demand high standards of ability, Christian experience, and emotional maturity. We must seek persons of creative promise. Each should have the ability to fill a *key* position, yet with the humility to be a co-worker rather than one-in-charge. (See article on opposite page.)

The specific recruiting methods involve the utilization of all resources—publications, conferences, campus visitation. The secretaries of Missionary Personnel seek early contact with candidates and aim for prompt handling of correspondence and regular follow-up. Yet the task is too great for any one staff to handle. What happens on the local level is crucial. . . . (See article on Student Secretary's page.)

The area of call and decision is one in which the Holy Spirit touches intimately the lives of men and women. Prayer is effective here, and we believe that God would have his people praying regularly that workers be found, prepared, and sent forth.

The final selective process must be careful and kindly, yet thorough and exacting, utilizing the best of modern techniques and balanced, prayerful judgment of mature representatives of the church. There must be genuine concern for those not accepted, with efforts to provide constructive counsel. At all stages of the educative and recruitment process, one must stress the fact that commitment involves a willingness to serve God in other ways if mission work seems inadvisable.

The approach to girls for career service with the Woman's Division must involve a sympathetic understanding of the normal desire for marriage and the anxieties and pressures which the prospect of mission service entails. Two major considerations lead us to press this call. First, there is much significant work to be done in the world today by unmarried women, and there is every indication that women are finding life fulfillment in such vocations. Second, the church desperately needs single women workers, and we have an imperative to challenge young women (as well as men) to face these vocational calls and to commit their lives in confidence to the God they would serve. Followers of the Christ are to seek first the Kingdom of God and his righteousness in the faith that all else needed will be added. The fulfillment of this promise can be seen in the richly developed lives of unmarried women serving The Methodist Church in all parts of this world.

The Missionary Vocation

THE QUALITY OF WITNESS NEEDED

By J. MARGUERITE TWINEM, *Secretary of Missionary Personnel*

A MOTHER expressed the truth when she said, "I can be very proud that my daughter is a missionary of The Methodist Church. I now know that not just anyone can be a missionary." Test yourself:

Could I articulate my faith to a Brazilian agnostic or a keen Hindu in India?

Could I face creatively problems related to overpopulation in Japan, the poverty in India, the illiteracy and disease of Africa, religious arrogance in a Latin-American country, or the tense interracial situation in the United States or in Johannesburg?

Would I have the compassion to understand the people of Korea or a migrant worker in my own land?

Have I understanding to sense the anxieties which youth face today in Japan, Hong Kong, Singapore, or in a minority group here in the United States?

Have I the ability to adapt rather than merely transplant the ideas and methods which I have learned and practiced here in my country?

We are thankful for the witness and work of the nearly 3,000 men and women now serving through the Board of Missions at home and abroad. At the same time our church and you, the leaders[1] of Methodist youth, are called to a renewed sense of responsibility to help young people face squarely the challenge to serve.

In 1954, seventy-eight new missionaries sailed under the Division of World Missions for foreign work. This division finds that it needs sixty new missionaries every year merely to hold the line. In 1954 its net gain was only eleven because that year it lost a total of sixty-seven through death, retirement, or completion of a special term. Only fourteen young men responded to the call for twenty-five to go to Africa and Korea to take part in a three-year "Fellowship of Service."

In the same year the Woman's Division of Christian Service had forty-seven young women sail to foreign lands. Nineteen went as newly commissioned missionaries and twenty-eight as three-year missionaries. In the past three years we have averaged yearly the sailing of twenty commissioned and twenty-five special-term missionaries. This sounds like a fine number until you realize that they go to twenty-five different countries.

For the United States, Puerto Rico, Hawaii, and Alaska, we have averaged yearly fifteen commissioned workers and thirty U.S.-2's. In 1954, instead of having fifty young people in the U.S.-2 program, there were twenty-six.

The short-term workers, better known as U.S.-2's, J-3's, I-3's, A-3's, are making a fine contribution both at home and abroad, but the group that gives stature and wise direction to the work are the commissioned missionaries and deaconesses.

The Woman's Division of Christian Service in the next few years can place and finance the work of literally hundreds of young people who meet the requirements. In the next few years one third of the present missionaries and deaconesses retire or complete their terms of service. Let us earnestly pray "the Lord of the harvest, that he will send forth laborers."

In the Department of Work in Home Fields of the Woman's Division, the work is not confined to women. Single men and couples are needed in the hospitals and in the field of social work to provide staff for 150 community centers and fifteen homes for children.

For work in foreign fields it is difficult to find missionaries in just the professional categories needed or in the numbers needed for countries not so well known. Thus there is a continuing urgent call for doctors, nurses, laboratory technicians, those trained for church and community work, and an unusually heavy demand now for well-qualified high-school teachers and educational supervisors. The need is for those who see this work as a possible life commitment.

Therefore cultivate both students and professional young people for this work and help us to know those who will meet specific needs. It is of even greater importance that you help these young people to know about the work, the opportunities, and the quality of witness needed.

Basic Requirements: Young people with firsthand experience of what Christianity is and does, a growing Christian character, a confidence in the importance of Christ to all men, and a desire to share their Christian faith and experience in all phases of living.

COMMISSIONED WORKERS

Age: 23-35, with exceptions in very special cases.
Experience in chosen line of work.

FELLOWSHIP OF SERVICE FOR 1955

75 unmarried young men and women between 21 and 28 ready to dedicate 3 years of service to the Church in Japan, Korea, Philippines, Southeast Asia, Pakistan, Africa, or Latin America, beginning June, 1955.

U.S.-2

Young men and women to serve for 2 years in the United States, or 3 years in Alaska, Hawaii, or Puerto Rico.

Write:

Office of Missionary Personnel
Board of Missions of The Methodist Church
150 Fifth Avenue, New York 11, N. Y.

[1] See article on page 40 by Miss Alpharetta Leeper, secretary of Missionary Personnel.

When We Give

By HAZEL M. BEST

EACH year during the Lenten season we hear people asking questions such as these: "What are you giving up during Lent?" "What are you going without?" "What are you going to do with the money you might have used to buy candy or ice cream?" "Are you interested in anything special for Lenten giving?" Possibly you have heard these questions more than once during this past week. What do they have to say to us concerning the relationship of daily living and giving in terms of Christian experience?

What we do with our money is one expression of what we are. Our attitude toward God and our fellow men is often reflected in what we do with money. It is important for one who is a Christian to use money in the right way. Your personality is at work when you give to the work of the church, when you share to meet the needs of humanity at home or abroad.

Each member of the Woman's Society of Christian Service, as a member of The Methodist Church, contributes along with others of the church to World Service and Conference Benevolences. This giving represents the church at work in such causes as missions, education, world peace, evangelism, temperance, hospitals, and homes. As church women we have a responsibility in this big program of the church at work in all parts of the world.

As members of the Woman's Society of Christian Service, we have both an obligation and an opportunity to put ourselves into the work program of the Woman's Division of Christian Service through sharing our material possessions. Each one of us has some money at some time; it may be little or much. We have a duty according to our ability. Whether one can give a dollar or hundreds of dollars, she has both an obligation and an opportunity.

We shall tell about the work of the Woman's Division through illustrations from the work being done in foreign fields. Of each dollar appropriated for the work of the Woman's Division of Christian Service, 48.87 per cent is used for work in foreign fields. Our concern toward meeting the needs of people around the world is expressed in a ministry which includes educational, medical, social, and evangelistic services.

From Korea a missionary writes: "Through teaching and other experiences in our seminary during this past year, we have seen courageous faith take hold of impossible situations and we have heard songs of victory, sweeter because of the background of difficulty out of which they came. It was my privilege to visit a number of our students in their summer appointments to work in country villages and poor rural areas. Forgetful of hardships, regardless of discouragements and in spite of poor facilities, they did a splendid work in every place."

Another missionary writes from Africa: "It is time now to go for evening prayers and roll call. Our numbers are growing by leaps and bounds; I really don't know where we put so many. They all seem happy and so we continue to take them. . . . This has been a good and busy day, but most days are like that. It is good to take time out with the girls to be quiet and to think of the blessings of the day. Some of the girls feel their lot is very hard and some days are very trying. We all find things brighter the next day and have courage to go on."

In India 80 per cent of the people are illiterate. How can a country know the meaning of freedom and democracy until its people know how to read and understand? The church has pioneered in making education possible for even the lowest castes. Because we think of this vast country as a testing ground for democracy in Asia, the question of literacy is most significant. Ever before us is the fact that "India is the largest free nation of our world."

During the past year the Lucknow Publishing House has gone into new quarters. The new up-to-date building is splendidly equipped. It has undoubtedly the most modern printing press under Christian auspices in India. The Woman's Division has appointed Miss Eunice Sluyter as a special consultant and this service promises good things for the future.

Miss Sluyter writes from India: "I believe there has never been so much literature in India, but the majority of it is trash—not too unlike our newsstands at home. Much good writing is being done, however, and one of our needs is to learn what is available. One of my responsibilities will be to have the Publishing House serve as a clearing station, so people may write to us for materials and information. Urgent needs include: literature for villagers such as devotionals, health, child care, dramas, children's books, ideas for village pastors to offer them inspiration, and good light reading. It is our hope that literature will become an effective medium through which many lives will be influenced here in India."

"We receive to give" symbolizes the spirit which permeates the campus of Isabella Thoburn College, Lucknow, India. Giving is one way to grow in the Christian life and faith. Unselfish giving helps us grow in generosity and in service. At the close of this Lenten season, look well toward your attitude in respect to giving.

Minister and Rural Worker: Partners

By DOROTHY WILBER

Methodist Prints, by R. Rickarby

Miss Dorothy Wilber and the Rev. Ralph Grieser, minister of the parish last year, studying a map of the parish.

NOT all rural workers are privileged, as I am, to work with three of the most amiable and kindly pastors in the rural ministry. In many places tensions often arise from a misunderstanding of the rural worker's function. I believe that the majority of our pastors have never heard of such a thing as a rural worker, and many of those who have heard do not know just what one is, or why she is.

A rural worker is an employee of the Woman's Division of Christian Service of the Board of Missions, assigned through the Bureau of Town and Country Work to labor in a rural project or area of the home fields. It is a bit hard to pin down just what a rural worker does, since she is apt to do a little of everything. She works in terms of an objective rather than of specific duties. So does a minister to a certain extent—but he is expected to perform various duties regularly, such as conducting Sunday worship, preparing sermons, performing marriage ceremonies, counseling, calling.

There is very little regularity to a rural worker's schedule. She may do—and usually does at one time or another—all that a minister does, short of that requiring full clergy rights. Like the minister, she is working to bring the kingdom of God upon earth, her means to that end varying according to local conditions, personal abilities, and the organizational setup under which she works. Through it all she is also working to make herself dispensable to the people of her area as soon as possible. As she labors with churches, communities, and persons she is trying to help them help themselves to a richer way of life.

She is not an assistant pastor, although she is there to assist the pastors of her area. She must refuse church offices or regular duties in any one of her several churches in order to keep herself a "mobile unit" free to go where needed most when most needed, to do those things which might otherwise not be done. In our parish, for example, there were some outlying neighborhoods whose children and youth were largely untouched by the church. The pastors responsible for those neighborhoods knew something should be done, but had neither time nor material resources to meet the needs. But the rural worker did have the time and the resources, and helped to organize three new church schools. Two of these have since combined and have gained local support, so that today the adults are exploring the possibilities of organizing a church in their village.

However, pastors do not always welcome a rural worker's services. A minister who has worked alone for years, accustomed to doing things by himself in his own way, often has difficulty working with someone else on equal terms in what he considers his exclusive parish. He may feel that the worker's very presence implies his own inadequacy—and resent the implication. There is need for tact and understanding on both sides. In my more perceptive moments I have blessed the saintly patience of one of my own co-working pastors who, though nearly forty years my senior in age and experience, is nevertheless willing to listen to my ideas—and even apply them occasionally.

Once a compliment was paid me that I should like to have framed. It seems to me a good recipe for anyone in an executive position: "You take *your* ideas and *their* ideas and fit them together." Not only rural workers and assistant pastors, but also many churches have suffered from some minister's insistence upon doing things his way—and doing *everything*.

The rural worker's independent position can be both a temptation and an advantage. As people in her area come to know and trust her, some may approach her for advice on matters more properly their pastor's business. She should forestall any feeling on the minister's part that she is usurping his job by referring such matters to him, and by keeping him informed of any new developments or problems she may uncover in her visiting. In particular, she should report regularly on her personal activities in his charge, never beginning a new project before discussing it with him, never proceeding against his wishes.

"Hi, partner!" one of my ministers greeted me recently on the street. This assumption of partnership has been the basic reason for my contentment in my minister-rural worker relationship—being treated not as an errand-girl for three busy ministers, but accepted as their co-worker. This fellowship possible between minister and rural worker has been one of the greatest rewards of my chosen profession.

Staff Changes

SECTION OF EDUCATION AND CULTIVATION

Methodist Prints, by R. Rickarby

Mrs. Chester B. Knapp

IT IS with pleasure that the Section of Education and Cultivation welcomes two new workers to its staff: Mrs. Chester B. Knapp and Miss E. Louise Nichols. Mrs. Knapp of Richmond Hill, New York, has assumed her duties as assistant to the secretary of Missionary Education, Miss Elizabeth Stinson. She has had extensive experience in the Woman's Society of Christian Service, having held office in local, district, and conference societies, and in her local church where she has served on many committees and boards.

Mrs. Knapp has had other experiences which fit her for work in the field of Missionary Education. A graduate of Westhampton College, Richmond, Virginia, she has done graduate work at the University of Virginia and taught for several years in Virginia. Mrs. Knapp's background in the fields of Education and Promotion, together with her warm friendly nature and her interest in and concern for people, assure us of continued development in the program of Missionary Education.

Miss E. Louise Nichols

De Cloud Studio, Kansas City, Missouri

Miss E. Louise Nichols of Columbus, Ohio, will take up her work on September 1 as field worker for the Woman's Division of Christian Service with special responsibility for the Wesleyan Service Guild. She is a deaconess with a varied background of experience. Miss Nichols is studying at National College for Christian Workers during this year and will go abroad during the summer. She expects to attend the Ecumenical Institute in Bossey, Switzerland, and will visit centers of Methodist deaconess work in Europe.

Miss Nichols attended Ohio State University at Columbus, Ohio, and National College for Christian Workers, Kansas City, Missouri. She has held a number of responsible positions, an experience which should prove invaluable as she travels about the country working with Guilds and Woman's Societies and pastors. She served in a settlement house in Philadelphia, Pennsylvania; at Ethel Harpst Home for Children in Cedartown, Georgia; at North Broadway Church in Columbus, Ohio; and for the past ten years has been secretary in the office of the Bishop of the Ohio area.

The Woman's Division is fortunate to be able to secure two such well-qualified women as Miss Nichols and Mrs. Knapp.

—Mrs. John M. Pearson,
Chairman

DEPARTMENT OF WORK IN HOME FIELDS

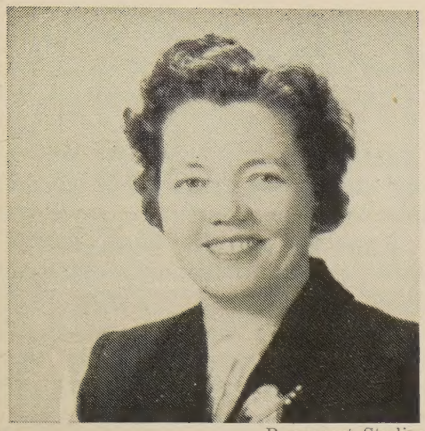
French Studio, Lebanon, Missouri

Mrs. Virgil Morris

Cupid has again invaded the Bureau of Town and Country Work of the Department of Work in Home Fields, and Miss Marjorie Minkler is now Mrs. Virgil Morris, wife of the district superintendent of New Orleans District, Louisiana Conference. Mrs. Morris will be missed greatly by her colleagues in the field and the office of the department, as well as in the many interboard and interdenominational connections where she has made a very splendid contribution.

After excellent educational preparation and business and professional experience, Miss Minkler was persuaded to leave the rural area and enter the administrative part of Town and Country Work. Her skill, industry, understanding of needs of the fields, consecration, devotion to the workers, and concern for the grass-roots folks pervaded every day she spent at the task.

She is delightfully human and it is only because we feel that life will be enriched for her and the people with whom she and her husband work that we can smile, above a real tug at the heart, and wish for Dr. and Mrs. Morris years of satisfying work together for the Kingdom. We gratefully carry on,



Rappoport Studios

Miss Cornelia Russell

building on the fine foundation she laid, with her vision of the future as a worthy goal to be reached.

Miss Leona Cornelia Russell, who has been elected to succeed Mrs. Virgil D. Morris (Miss Marjorie Minkler) as executive secretary for Town and Country Work, leaves her position as co-ordinator of the Holston Valley Rural Work well prepared for her new task.

Her home is in Nashville, Tennessee. After business experience as manager and bookkeeper in a commercial firm, she continued her education by attending Peabody College and Scarritt College where she secured her B.A. degree in 1945. Later there followed work at Garrett Biblical Institute and also New York University where she received her M.A. degree.

Meanwhile there were seven years of rich experience in the Dale Hollow Larger Parish, Tennessee, an interdenominational rural parish in which The Methodist Church is cooperating. Again, it was difficult to persuade Miss Russell to leave her work at the grass roots for the wider, but no more important field.

She comes well equipped in skills and personality to assume the responsibilities, denominationally and interdenominationally, which become her new field. We welcome Miss Russell with confidence and joyful anticipation of happy fellowship, as we work together.

—Mrs. J. N. Rodeheaver,
Chairman

Miss Beverley Claire Berry

DEPARTMENT OF WORK IN FOREIGN FIELDS

The Department of Work in Foreign Fields is happy to introduce Miss Beverley C. Berry, who was elected assistant secretary at the annual meeting in Cincinnati. Miss Berry has a Bachelor of Science degree in Business from Florida State University where she also did graduate work in Business Education. From February until September, 1954, Miss Berry was assistant to the director of Crusade Scholarships. In September she became assistant in the Department of Work in Foreign Fields.

Miss Berry is a member of the Methodist Church in Ocala, Florida, and active in Christ Church in New York City. During her student days she held many positions of leadership in the Wesley Foundation at Florida State.

Already Miss Berry has shown herself efficient, cooperative, and sincerely interested in her work. We look forward to knowing her better and to her future association in the work of the department and of the Woman's Division.

—Mrs. Charles E. Wegner,
Chairman

Miss Glenn Moore

Methodist Prints, by R. Rickarby

TREASURER'S OFFICE

Miss Glenn Moore, who retired at the annual meeting of the Board of Missions of The Methodist Church in Cincinnati in January, 1955, was elected in August, 1941, to fill the newly created position of Disbursing Officer of the Woman's Division. Coming from Little Rock, Arkansas, where she received her early schooling, Miss Moore attended Henderson Brown College and Scarritt Bible and Training School. Later she studied at both Scarritt and Peabody College in Nashville, and was commissioned a deaconess in May, 1922. She served from 1922 to 1924 at Homer Toberman Settlement, Los Angeles, California, and in 1924 went to San Francisco to work at the Mary Elizabeth Inn, a residence for employed women and girls. She soon became its director and served there until 1941 when she joined the staff of the Woman's Division.

Over this whole period of over thirty-two years, Miss Moore has served with outstanding efficiency,

(*Continued on page 16*)

Mrs. Alice C. Williams

Rappoport Studios

What Is Central in Your Home?

By ERNEST R. CASE

TO PUT the question, "What is central in your home?" to a professing Christian seems on first thought to be absurd. Obviously, the logical and expected answer is "Christ." But be honest and realistic with yourself: "Does the spirit of the Galilean Master fill your home and find expression in the intimate relationships of everyday routine?" Or, is the wording of that old-fashioned wall motto,

> "Christ is the Head of this house,
> The Unseen Host at every meal,
> The silent listener to every conversation"

just so much nonsense so far as your family is concerned?

If all of us, with absolute honesty, could say we had sought to give first place in our family groups to the spirit and teachings of Jesus the causes for despair, discouragement, disillusionment, and divorce would be eliminated. As a Christian minister who has seen both happy homes and family failures, I believe this. In too many twentieth-century homes the Christian spirit is like the old family Bible, its form is notably seen only on special occasions when guests are present; at other times the central position in the home is occupied by any one of a number of fanciful figures such as Midas, representing money; the sisters of Cinderella, representing clothing and fashion; or Mars, representing arguments, quarreling, war!

If these are frequently central in our homes, should we become alarmed when they seem to be in control of the world family? What is central in the home is undoubtedly central in the heart. If enough hearts are like our hearts, will not the heart of the world be affected?

What is *really* central in your home? Is anything central? Does that which is central make for satisfaction, harmony, love?

Jesus, making a bid for the central place in our homes, offers to save the family from failure. To Zacchaeus he said, "Make haste, . . . for today I must abide at thy house." And Zacchaeus, probably as worldly as any of us, perhaps out of sheer curiosity, gave the Master's spirit and standards the central place in his home. The result? Hear the words of Jesus, "This day is salvation come to this house. . . . For the Son of man is come to seek and to save that which was lost."

How does the spirit of Jesus save the home from harm? Let's try to find out by constructing the four corners of the Christian home!

I.

Where the spirit of the Lord is, there is reverence. This is the first corner of the Christian home.

Moses was referring to reverence when he wrote, "Honour thy father and thy mother." Jesus exemplified reverence when he said to Mary who was standing at the foot of the cross, "Behold thy son!" Then turning to John he said, "Behold thy mother!"

Paul was concerned about this same thing. In a letter to Timothy, in connection with the conduct of boys and girls, the Apostle wrote, "Let them learn first to show piety at home, . . . for that is good and acceptable before God."

Historically the Church has been concerned about reverence in the home. John Wesley said, "If a man has Christ his horse ought to know it, his dog ought to know it, and his wife ought to know it."

One of the ways by which many churches seek to promote a feeling of reverence for the home today is through a service of dedication. This service of dedication is being increasingly used by families moving into a new dwelling, or into a new location.

Reverence in the home is far more, however, than any outward form or ceremony. To show reverence in the home is to show respect for oneself, and for the other personalities that make up the family group. It is to understand them and love them in spite of weaknesses and shortcomings. Irreverence makes for family failure.

II.

Where the spirit of the Lord is, there is responsibility. This is the second corner of the Christian home.

When the marriage vow was taken, responsibility began with the words, "Wilt thou love him, comfort him, honor and keep him, in sickness and in health; and forsaking all other keep thee only unto him, so long as ye both shall live?"

When the first child appeared responsibilities increased. The vow of infant baptism enunciating the task of the Christian parent closes with the words, "Do you solemnly promise to fulfill these duties so far as in you lies, the Lord being your helper?"

Each family member, where the spirit of the Lord is, assumes some responsibility for the work and welfare of the family. Jesus worked in the carpenter shop. Ruth, in that ancient story from the Old Testament, felt such a responsibility for her mother-in-law that she uttered those classic words, "Whither thou goest, I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God."

Do you remember the old adage, "a place for everything and everything in its place"? Let me paraphrase it. "In the Christian family there is a responsibility for everyone; let everyone assume his

responsibility." With so many mechanical gadgets these days we sometimes feel that it doesn't matter whether everyone in the family has a responsibility or not. I clipped the following paragraph from a well-known periodical. It will show you what I mean.

The saddest technological unemployment is that of today's small boy in the Thanksgiving kitchen. When I was young I carried wood to keep the range going, and was rewarded with early nibbles of turkey. Today my son doesn't even get to turn the knob on the new range, and he seems little interested in the privilege of licking the blades on an electric mixer.

Herein lies one of the most subtle threats to our family unit: no responsibility given, . . . no responsibility assumed. Remember Paul's words to the Galatians, "Bear ye one another's burdens and so fulfill the law of Christ." Responsibility is burden-bearing. Burden-bearing is at the heart of the Christian gospel. No home is Christian unless the members of it bear and share.

"If steadfastly you endeavor to do the will of your Heavenly Father, your life will be full of joy and the home which you establish will abide in peace."

III.

Where the spirit of the Lord is there is regard for religious instruction. This is the third corner of the Christian home.

From earliest times, the Jewish people have emphasized religious instruction in the home. The sixth chapter of Deuteronomy, the Law Book, tells how this instruction is to be given. The Jewish parent that neglected this instruction was considered faithless.

Jesus astonished the doctors in the temple at the age of twelve by his learning and his feeling for the things of the spirit. This indicates that Mary and Joseph had given the lad a good training in spiritual things at home.

J. Edgar Hoover says, "Children develop a sense of right and wrong; they are not born with it. The home becomes their first classroom. . . ." Hoover says this in an article titled, "Parents Are Not Enough." The implication is that

God is needed in the home as well as Mother and Dad. What is done in your home to develop the knowledge and love of God? Is there the simple prayer of thanksgiving at mealtime? Are simple family services held at Thanksgiving and Christmastime? Or, is the holy day (holiday) celebration purely secular? There are many pamphlets and books on the market indicating what can be done to help promote religion in the home.

And because religious instruction is given in the home there need be no dour and melancholy flavor to it. Rather, it ought to be joyous! The late Dr. Charles L. Goodell was received into church membership at the age of eight. He was raised in a Christian home. No pressure was brought to bear upon him to be Christian. The home atmosphere was so wholesome that it was most natural to follow the lead of the older members. One day a deacon stopped Goodell's father and said . . . "Who is that boy out there who is running his legs off and yelling his head off—the loudest of them all?"

Father Goodell adjusted his glasses and said, "Why, it looks like my boy."

"Well," said the deacon, "it is your boy, and it has turned out just as I thought it would. They received him into the church two or three years ago and there he is laughing and yelling as loud as any of the rest of them."

More power to those who train their children in the joy of living!

IV.

Finally, where the spirit of the Lord is there is Christlike radiance. This is the fourth corner of the Christian home.

Do you remember the story of Martha and Mary? Jesus visiting the Bethany home discovered that Martha had lost radiance because she was too much concerned with getting a big meal. Always remember that hospitality is more than food, furnishings, or a clean house. Hospitality is sincere concern for the worth of each soul who comes within our door. Hospitality is the ordinary, sincere radiance, normal in the home, which is extended to the visitor. Wrote Paul, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

But what about radiance? Just this: too many families simply "drag along" year after year. They fail to go on picnics and parties and trips together. There is nothing bright and sparkling and unexpected about the life of such a family group. But Jesus possessed this dynamic, this radiance! And it surely ought to be one of the corners of our home. Dr. Fosdick has written an article that is particularly good for those with fallen spirits. The article is called "Live for the Fun of It." He tells us that Livingstone, for all his missionary endeavor in Africa, deprived his home life of radiance because he didn't have time to play with the children. Berton Braley speaks to every busy person in that unforgettable poem containing these lines:

"Oh, you gotta get a glory in the work you do,
A hallelujah chorus in the heart of you."

Let me add,

"And you gotta get a glory in your family, too!"

Then your house, in the words of the late Bishop Edwin Holt Hughes, is "the anteroom of God's own heaven."

To you as to Zacchaeus, Jesus says, "Make haste, . . . today I must abide at thy house."

Wide as Human Need

By MAUDE WHITE HARDIE

". . . Though I am free from all men, I have made myself a slave to all, that I might win the more. . . . to those under the law I became as one under the law—though not being myself under the law—that I might win those under the law. To those outside the law I became as one outside the law—not being without law toward God but under the law of Christ—that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some." 1 Corinthians 9: 19-22 RSV)

WHEN St. Paul indicated his purpose of being all things to all men, that he might win them, it was not a matter of compromise. We cannot associate the idea of compromise with Paul. It was an indication of his insight into the power and sufficiency of the Christian gospel to meet people at the point of each one's particular need. So it has proved, through the centuries; so it proves, today.

The variety of human need and the necessity for all sorts of approach are easily apparent in a nationwide organization like the Woman's Society of Christian Service, where nearly two million women are involved. We are likely to think of differences in terms of large groups or small; urban or rural; women older or younger; employed women or women as homemakers. These are the more obvious divisions; but when it comes to the individual woman, there are more subtle differences that determine what method may or may not appeal—what approach may move to action, or "leave them cold."

This is true in all lines of work in the Woman's Society. Cutting across any pattern of age grouping or regional setting, are individual personalities. In the same Society there will probably be found wide divergence of viewpoint, and yet,

"One common faith unites us all,
We seek one common goal. . . ."

But the woman who finds her soul's satisfaction in symbolism and ritual, whose sense of worship is heightened by the presence of a worship center arranged for each meeting, may be sitting alongside a Society sister whose soul craves, in equal measure, the freedom of extemporaneous prayer; who prefers to visualize for herself the concept of her worship experience; and who is secretly irked by the recent change in the Sanctuary, with a reading desk on one side and a pulpit on the other. Some people are eye-minded, some ear-minded. Some find a message more vivid if it is given in the third person, while others enjoy dramatizations, impersonations, role-playing. To some, a guest speaker appeals; to others, a panel discussion from their own ranks, in which they may participate.

It is evident, then, that the total program of the Woman's Society of Christian Service must be widely diversified, to meet a variety of tastes. Methods and materials that create enthusiasm and produce results in one group may be actually distasteful to another. But this does not imply superiority of one type of mind over another—it is just one more indication that God never made two people exactly alike.

"And who dares say which way
may better be,
Since God made yours for you,
and mine for me?"

Large inspirational meetings, national and jurisdiction wide; or small working groups, where every woman may have a part? Program materials that offer a wealth of selective material, or simple outlines for local groups to amplify to suit themselves?

In the matter of annual and quadrennial goals this divergence of opinion is markedly present. In the last quadrennium, with its Advance program, goals were specific and in percentage terms. In our present four-year program, with its theme "That the Kingdom of God May Be Realized," goals for finance, membership, subscriptions, candidates secured for full-time service are purposely left general so that groups may determine their own share and capacity. Each school of thought has its own advocates.

"What shall we then say to these things?"

Let us rejoice in differences, and recognize their enriching values. Let us give thanks for the democratic structure inherent in Methodism, which places the power of the vote on plans and policies in the hands of volunteer Board members, nominated and elected on a representative basis across the country, and each of them a member of a local church with its interests at heart. In line with this, the middle pages of this issue (22 and 23) show a map of the United States with an explanatory note in the upper lefthand corner. Thoughtful attention to this map will stimulate thinking. Some of the places from which members of the Woman's Division come are familiar cities—others are small places, little known. Geographically the more distant ones are over 3000 miles apart. From Eastern Standard time to Pacific time is a difference of three hours—yet,

"One common faith unites us all.
We seek one common goal."

Variety of background, with unity of purpose, is a source of enrichment, and a cause for rejoicing.

Let us give thought to those women who have not yet found the joy of self-expression through the channels of our own local Woman's Society of Christian Service, and ask whether we have made ourselves "all things" to them, in presenting a program sufficient for every personality need.

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

ANNIVERSARIES

Mrs. Susie Smith was one hundred one years old on Christmas Day, 1954. Forty-six fellow members of the Old Timers' Club at Newberry Avenue Center in Chicago, Illinois, joined in the gaiety and in the hymns and prayer that always mark their gatherings. One of the women's groups of the Park Ridge Methodist Church furnished refreshments and favors. In a newspaper interview Mrs. Smith said, "I didn't work in the fields until I was twelve years old. But I never went to school a day in my life so I can't read. Sometimes a lady I know comes to see me and reads me the Bible. I don't like this world at all because of the drinking, gambling, cursing, and bad things. But the Lord made me happy by freeing my soul, and he forgives my sins and let me live one hundred one years."

Dumas Wesley House, a Methodist-sponsored community center in the Crichton Area of Mobile, Alabama, celebrated its Fiftieth Anniversary in November, 1954. A kindergarten has been part of the program for many years. With the recent organization of a Golden Age Club there are activities for all ages. The program also includes scouting, games, youth activities, playground groups, choirs, library, piano lessons, and adult interest groups. One of the newer services is the Well Baby Clinic. This free service is provided by the pediatricians of Mobile. Dumas Wesley House serves the entire Crichton community with the purpose of promoting the spiritual, physical, and social welfare of those individuals and families within the area.

MEXICO

Centro Cristiano, Chihuahua

Birthday celebrations are given great importance here, and students always take these occasions to express their affection for their teachers. This year when Miss Irene Nixon's "day of days" was near at hand and one of the teachers gave her the hint that something was in the air, she declared, "I do not want our students to give an expensive party for me or buy a costly gift. I'd rather have that money used for Florentina."

Florentina is a second-year student who is without doubt the most needy girl who comes here. She belongs to a large family that has suffered poverty, disease, and hunger; and within the past two years she herself has had two serious accidents. In spite of all this she is an earnest little student.

Miss Nixon's idea clicked. The teacher took her at her word and passed it on to the pupils. On the day before her birthday, all the students suddenly and mysteriously gathered in one large classroom. A committee found Miss Nixon, ushered her in, and led her to the platform. Then with simple words of affection they presented her with a small bouquet of lovely flowers and a little box in gift wrappings. The box contained two hundred twenty pesos to be used for Florentina. No other gift has ever brought so much joy to our director's heart.

Already Florentina has seen the doctor (who charged nothing for his services), and she is taking the much-needed vitamins bought with money from her schoolmates.

—Emma Eldridge

126 DEACONESSES

Serve in Methodist Community Centers

The largest number of deaconesses in any one type of work is found in community centers. Some of these centers are known as Wesley Houses, Bethlehem Centers, settlements, or neighborhood centers. There is a great deal of similarity in program, although each center adjusts and adapts its program to meet existing needs.

Among the one hundred twenty-six deaconesses serving in these centers may be found workers with preschool children, other group workers who specialize in services to older children, young people, and adults, with increasing emphasis upon work with oldsters. There are head residents, or directors, program directors, secretaries, and a few nurses.

At least one hundred additional deaconesses are needed to serve in Methodist centers.

—Mary Lou Barnwell,
Executive Secretary, Commission on Deaconess Work

In Memoriam

***Miss Rose Hill*, a deaconess in active service, passed away at Christ Hospital, Cincinnati, on October 11, 1954. Miss Hill was graduated from the Cincinnati Missionary Training School in 1923. She spent her years of service in the Elizabeth Gamble Deaconess Home and the Christ Hospital.**

***Miss Alverta E. Simpson*, a retired deaconess who resided at Robincroft Rest Home, Pasadena, California, passed away February 13, 1955, at the age of eighty-three. She was graduated from the Chicago Training School in 1908 and retired in 1935. Her fields of service included St. Paul's Church, Lincoln, Nebraska, where she served as pastor's assistant during the years of 1907-1910 and 1923-1935.**

KOREA

Pusan Christian Community Center

This project of the Woman's Division of Christian Service started in a small way in July, 1952. It has grown gradually as we have been able to obtain housing.

Just after I arrived in Pusan I spent several days on the streets in and about the thickly populated refugee areas. My first reaction was to give relief, immediate relief to the hungry, the naked, and especially to the families with many small children huddling under the bridges, in doorways, and along walls where overhanging eaves furnished some shelter.

I visited these places again and again, observing the activities and behavior of the people, trying to get the feel of the homeless and bewildered. It was easy to see that the children were beyond any home rule, living as they did from street corner to street corner and enjoying the thrill of hanging onto the rear of cars and busses, keeping out of reach of policemen and stealing a ride back again. People could not but lose self-respect as they found themselves gladly accepting the pen, purse, or vegetables that the children brought in from time to time, for this loot meant food.

The more I saw of this life the more I was convinced that even in emergency conditions there is something more important than physical relief. Children could not grow up as these children were, and be anything but a liability to society and misery to themselves. Certainly immediate relief was necessary but the children must be saved spiritually, and so this center has emphasized from the very first days the social and spiritual welfare of the child. Now two years later we still believe in this policy and while we continue to do both direct and indirect relief, our major work is in the training of children and improving the health of the community.

—Mollie E. Townsend

OPPORTUNITY UNLIMITED

When a Country Church Studied "The City"

I wasn't too excited about teaching the mission study course on "The City" in the churches at Zoar and Stapleton. It didn't seem too appropriate in such a distinctly rural area. Somehow I sensed that the women questioned whether Jurisdiction credit for the study was worth sitting through six boring hours of discussion of matters that didn't particularly apply to them. Could we have a course on the topic that would pulsate with urgency and challenge us to action? We decided to try.

We discussed the characteristics of city life and of city people and the program of the city church. One question loomed constantly before us: "What can we *do* about it?" When the study was finished, such comments were heard as, "This is the best course we've had —I hate to see it end." But more significant is the fact that it didn't end.

Though we were no longer to meet on Tuesday nights for study, the course had just begun. We are finding loneliness here as in the cities —people who need our visitation and ministry. We have mobility, too. Visitors and newcomers to our churches are finding us more friendly and interested than before in having them become a part of our churches and communities. We will no longer weaken other churches by encouraging those who leave our communities to continue their membership at "dear old Stapleton" or "dear old Zoar." We will survey our communities to find the unchurched and plan ways of meeting their needs and reaching them for Christ and the church.

In the course on "The City" we found "opportunity unlimited." We realized that whatever is done anywhere to promote the cause of Christ and deepen the faith of the people also helps Christ "walk the city streets again."

—Betty Wade, *Rural Worker, South Georgia Rural Project*

AFRICA

Tunda Station, Belgian Congo

We have just closed one of the best vacation schools for girls we ever have had. From our five stations we had seventy-two girls in the fourth grade or above. Their program began at 6 A.M. with a private devotion which had been written by a Christian African woman, followed by a group worship service. Classes came at 8 A.M. The theme, "Our Church," was stressed in everything, and it was my pleasure to teach the course on this theme. We prepared a little booklet on the history of the church here for every girl. Mr. Chappell gave a course on the "Meaning of Church Membership," and Mrs. Chappell and Mama Dembo Ukunda, one of our graduates, taught a course on the "Christian Family." Miss Dorothy Gilbert gave instruction in music and health. Worship was taught by our district superintendent, Wemba Kungu; and a teacher, Nima Aberi, was the leader of games that could be played in the villages.

Afternoons were given over to different interest groups. Mrs. Davis taught cooking, and the girls thoroughly enjoyed eating the good food that they prepared. Mrs. Sara Sheka, one of our graduates who is also a registered nurse, took care of the girls' health and taught a sewing class. Pictures of all the churches were made by Miss Rees, and each girl was given a square piece of cloth bearing the picture of her church. Underneath the picture she cross-stitched the words, "I was glad when they said unto me, Let us go into the house of the Lord." Some were able to make a cross of pottery for a worship center. A class in crocheting was taught by Mama Uya, wife of Lukali Honore, and the girls made little hats to protect the children's heads from the sun. Mrs. Lewis and I gave instruction in drawn work. These people want lace and embroidery, so we try to give them as much as we can.

Evenings were given over to singing, playing, storytelling, and the

cinema, each station having an evening. Just before retiring they had a vesper service led by the girls. The high point of the week was the consecration service, when each girl placed her stick on the fire as a symbol of what her Christian life would mean to Africa.

—Edith Martin

IOWA ESTHER HALL

It appears that whenever there is a lull in a conversation, the topic that is used frequently as a filler is that of the younger generation. Recently we saw a very interesting example of "the other side of the story." We were invited to be the speaker at an evening gathering at the Iowa National Esther Hall in Des Moines. There we discussed several aspects of this "Home Away from Home." The whole atmosphere was one of friendliness, good fellowship, and pleasant surroundings, with a waiting list for entrance.

The seventy-nine young women who live here come from all over the State of Iowa, from towns and from farms. They are either attending business college or are employed in their first jobs. The Methodist Church may well be proud of this home and its competent director. We feel that no finer home can be found than this one, and we are sure also that given a little chance the "younger generation" will go to a place like Esther Hall, rather than "to the dogs."

(From an editorial in the *Iowa Issue,* Iowa Temperance League, Inc.)

INDIA *MISSIONARY Briefs*

Madar Union Sanatorium and Tuberculosis Clinic

Rajkumari Amrit Kaur, the charming princess who is the Health Minister of the Republic of India, in a recent visit to Madar paid a glowing tribute to the usefulness of this great hospital. It was on the occasion of the opening of a new group of buildings—Medical Block, Isabella H. West-Surgical Block, Robert McDaniel Day Nursery, Nurses' Home, and Rehabilitation Center—that she gave the following message to a group of five hundred people.

"The Methodist Church in India has a fine record of a century's service to our country.

"Ever since I was called to serve in the Ministry of Health, I have come into very close contact with the church's medical work in particular. Millions of people have been benefited and continue to derive relief not only from the skilled aid which they receive in mission hospitals and rural dispensaries, but also from the human kindness which invariably accompanies service by those who have dedicated their lives to a cause.

"In the matter of work to relieve the mental and physical suffering of victims of leprosy, Christian missions have earned the gratitude of every Indian, because they came first into a field where none had ventured to serve. Their example is now being taken up by our own people, but the need is so great that I hope Christian missions will continue this labor of love for a section of humanity that has been considered as outcast all the world over. In the matter of T.B. Sanatoria, also, I am grateful to them for the help I receive in combating this veritable menace.

"Missionaries have been pioneers also in the sphere of service to rural areas. This is a vast problem and needs superhuman effort for its solution. Therefore I hope that in this service too The Methodist Church will not for one moment curtail its excellent work.

"In the matter of the training of nursing personnel also mission hospitals have done and continue to do yeoman service. Until recently 80 per cent of the Nursing Sisters in India were Indian Christian girls; most of them taught in mission schools. Love for and an appreciation of this noble profession have now been kindled in the hearts of other Indian girls, and it is good to see them coming out in large numbers and emulating the example of their pioneer sisters.

"Medical science is preëminently a science that knows no barriers of caste, creed, race, or clime. Therefore the service that is being rendered by Christian missionaries in the medical field will always be welcome in India. It is through service of this nature that the message of Christ is best carried out in action, and the gospel of international good will is also preached.

"I wish The Methodist Church in India every blessing from on High for their future work in India."

BOOKS RECEIVED

BURKE CULPEPPER, PRINCE OF EVANGELISTS, by James Culpepper. Herald Press, 523 South First St., Louisville, Kentucky. 191 pp. $2.50.

GOD'S PSYCHIATRY, by Charles L. Allen. Fleming H. Revell Co., New York. 159 pp. $2.00.

THE FAMILY FUN BOOK, by Helen and Larren Eisenberg. Association Press, 291 Broadway, New York 7, N. Y. 188 pp. $2.95.

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For information write to Miss Henrietta Gibson, Treasurer, 150 Fifth Avenue, New York 11, N. Y.

FIELD REPRESENTATIVE FOR INDIAN WORK

Hixon's, Lawrence, Kansas

Rev. E. Russell Carter, field representative, Indian Work, Division of Home Missions, National Council of the Churches of Christ in the U.S.A.

The Reverend E. Russell Carter now supervises the work of the directors of religious education in Government Indian Schools and the work among the Indians who have migrated to the cities. Members of the Woman's Society of Christian Service share in this program through the Division of Home Missions of the National Council of the Churches of Christ in the United States of America.

Mr. Carter was born and reared in a small Quaker community, Bloomingdale, Indiana, the son of a corn farmer. He values his early experiences and realizes now that he can never outgrow his love for rural life. Mr. Carter was educated in the public schools of Bloomingdale, at Earlham College, Richmond, Indiana, the University of New Mexico, and the University of Kansas. He served as religious work director at Haskell Institute, Lawrence, Kansas, from 1937-1954, in addition to an earlier missionary assignment under the Indian Affairs Committee of the Friends Church.

He is the author of *The Gift Is Rich*, a supplementary book for the study, "Indian Americans."

—Muriel Day, *Executive Secretary, Bureau of Educational Institutions*

STAFF CHANGES

(*Continued from page 9*)

devotion, and deep understanding of how to work with people. Her Christian spirit has meant much to the staff and the members of the Woman's Division. Her retirement leaves a place which can never be filled just as she filled it. We congratulate her for her years of service and for her achievements, and wish her well as she leaves this important office of the Woman's Division.

Mrs. Alice C. Williams

Mrs. Alice C. Williams was elected to the office of Disbursing Officer of the Woman's Division of Christian Service, following the retirement of Miss Glenn Moore.

Mrs. Williams came to the Woman's Division in May, 1942, and through these years of service, as a member of the treasurer's staff, has proved her great ability in working with finances in many ways. She has had responsibility for keeping the records of the investments of the Woman's Division and for the annuity program. During these last years with the transfer of the annuities from the uniting organizations, the Annuity Fund has grown to $1,732,101, and her heavy responsibilities have grown with it. When the Interboard Committee for Christian Work in Japan came into being, in addition to carrying her responsibilities with the Woman's Division, Mrs. Williams assisted in organizing its financial accounting and for several years did an outstanding job for that organization, an achievement of great value to this important interdenominational movement.

Mrs. Williams' home was in Vallejo, California. She held positions in business, banking, and with the American Bible Society before joining the staff of the Woman's Division.

—Henrietta Gibson, *Treasurer*

(Right to left) **Dr. Gumersindo Garcia, newly elected administrator of Mary Johnston Hospital, Manila, P.I., installed December 12, 1954; Mrs. Ascuncion Perez, chairman of the hospital board; Dr. Harold Brewster, medical secretary, Board of Missions who is visiting hospitals around the world.**

Prayer—the Tie that Binds

A Sharing Meal for the Lenten-tide

Adapted from a service written by BERNACE S. BAXTER

Suggestions: **Arrange tables in the shape of a cross. Place Bibles and other devotional literature on the tables. The menu should be simple, consisting perhaps of raisins, large glasses of fruit juice, plain crackers placed on tables prior to the meeting. Participants should be given their parts well in advance so that the program may be carried out smoothly. It may be well to have the members convene in another room to receive instructions for the service, so that announcements need not be made at the tables to mar the quietness of the hour. Members should be asked to take their places quietly at the tables.**

CHAIRMAN: We are gathered here today to partake of a sharing meal and to unite our thoughts and prayers. We shall be asked to share our possessions by placing on the collection plate for the Lenten offering the cost of an average lunch.

INVOCATION.

HYMN: "Sweet Hour of Prayer," *The Methodist Hymnal,* No. 302.

PRAYER *(to be read in unison, standing)*: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." *Psalms 139:23-24.*

AFFIRMATION *(to be read in unison, seated):* I believe that intercessory prayer is a necessity in the lives of Christians, a channel through which God's will may become known. Therefore I join with other intercessors in order that together we may seek to discover God's will and help release His power for the benefit of mankind.

SILENT MEDITATION: Remembering the emphases of The Methodist Church—on Youth, Evangelism, Stewardship, World Order.

FIRST LEADER *(reads):* Isaiah 40:29; Isaiah 41:1.

DIRECTED PRAYER that "The Kingdom of God May Be Realized."

1. We will seek to grow as Christians. *(Silent prayer)*
2. We will seek to bring others into Christian service. *(Silent prayer)*
3. We will seek to enter the fellowship and power of a World Christian Church. *(Silent prayer)*
4. We will seek to work for "the things that belong unto peace." *(Silent prayer)*
5. We will seek "to proclaim the world mission of the church and to work to make the Lord Jesus Christ known to all peoples." *(Silent prayer)*
6. We will seek to accept the price of "Christian Discipleship." *(Silent prayer)*

PRAYER *(to be read in unison):*

"Heavenly Father, make me to realize today as never before
That I belong to Christ,
That in Christ I have my Peace, my Power, and my Plenty;
That in Christ I have my Way, my Truth, and my Life;
That in Christ I live and move and have my being. Amen."

At this point the hostess at each table takes the plate of crackers in front of her and passes it to the right around the table. After the singing of the next hymn all eat slowly.

HYMN: "Break Thou the Bread of Life," *The Methodist Hymnal,* No. 387.

SECOND LEADER: Let us review the affirmations of the Fourth Assembly concerning missionary personnel:

We affirm with renewed commitment our determination to challenge youth and young adults with the sense of the responsibilities and opportunities of Christians in their daily work. Christian commitment must be related in specific ways to occupational choice and practice.

We affirm the need for a zealous effort to enlist young people for full-time Christian service. It is our conviction that we must have a deeper awareness of our responsibility to encourage, guide, and challenge youth to a commitment of self to a life of Christian service

(a) by keeping before youth and their parents the personnel needs of the mission fields at home and abroad and

(b) By showing an active, prayerful interest in their commitment to a Christian vocation.

(Lift up some of the specific needs. See pages 4, 5, and 40 of this issue, also page 11 of the November, 1954, issue and pages 30-35 of the July-August, 1954, issue.)

DIRECTED PRAYER that young women may heed God's call and respond to the need for workers in missionary service. *(Silent prayer)*

THIRD LEADER:

In the article "Motivation for the Stewardship of Possessions" which appeared in the March issue of THE METHODIST WOMAN, the writer, Dr. Bertholf, stated: ". . . the four cardinal principles of Christian stewardship are:

1. The total ownership of God and the consequent trusteeship of man.

2. The sacredness of all worthy human occupations.

3. The dedication to God of all one's time and abilities, and of all the income received from one's work.

4. The recognition of the importance of the church, and the allocation to the church of a definite proportion of one's income commensurate with that importance.

"As we look back over these principles we can see: 1) that they are all concerned with *personal*

religion, and 2) that they are all matters of the *spirit.* This is a whole philosophy of life. This concerns that entire focus of a man's activities, his reason for existence."

DIRECTED PRAYER that in the use of our prayers, our personality, and our possessions, we may realize a new awareness of our stewardship obligations. *(Silent prayer)*

HYMN: "Lord, Speak to Me," *The Methodist Hymnal,* No. 460.

OFFERING *(The hostess at each table passes the collection plate to her right. Soft music is played while offering is taken.)*

FOURTH LEADER: The Second Assembly of the World Council of Churches, held on the campus of Northwestern University, Evanston, Illinois, August 15-31, 1954, was the most widely representative church gathering ever held. Alike in denominational and geographical range, the Evanston Assembly came nearer to being a cross-section of world-wide Christianity (except for the Church of Rome) than any other meeting that has yet taken place.

The World Council is made up of 163 different churches in 48 countries. They represent all major branches of the Reformation, the Old Catholics, the Eastern Orthodox, and other ancient churches of the East.

One section of the assembly was concerned with Evangelism—the Mission of the Church to Those Outside Her Life. Listen to a few paragraphs from the report of that section:

What then are the concerns of evangelism? One is surely so to proclaim the gospel that it will transform the groupings and patterns of society in which men and women are involved, to the end that human institutions and structures may more nearly conform to the divine intention, and respect the limiting prerogative of God. We who think ourselves converted to the Christian gospel, and who have indeed entered into many of its blessings, should beware lest whole areas of our thought and outlook remain unregenerate, so that it is after all not the whole gospel to which we have been converted. No man is fully regenerate until he has brought every thought into captivity to the obedience of Christ.

Still another aspect of evangelism is the attempt to bring people into the full life of the church as expressed in a local congregation; for an isolated Christian, if such were possible, would be in a tragic state.

But underlying these concerns of evangelism is the bringing of persons to Christ as Savior and Lord that they may share in His eternal life. Here is the heart of the matter. There must be personal encounter with Christ. It is not enough to present Him merely as an example to follow. The gospel proclaims a living Christ. Just as to remain with Him is the mark of Christian experience, so to bring men to meet Him is the purpose of all evangelism. For on his relationship to God in Christ depends the eternal destiny of every man.

DIRECTED PRAYER for the World Council of Churches that through its emphasis on evangelism each member church will become "outgoing in all its life and a true fellowship drawing others into itself"; pray for The Methodist Church and the various phases of its program of evangelism including the Prayer Vigil. *(Silent prayer)*

FIFTH LEADER: At the Annual Meeting of the Woman's Division of Christian Service the following statement was adopted:

"Methodist women are urged to work with increased confidence and urgency in their communities and among their representatives in government to secure a better understanding of the work of the United Nations."

(Lift up a few statements from the article "What People Ask Me About the U.N." in March issue.)

DIRECTED PRAYER that members of the Woman's Society of Christian Service and the Wesleyan Service Guild join other members of The Methodist Church in supporting the United Nations; that it may become an effective instrument for a just and enduring peace; that our country may exert a Christian influence in the United Nations; that many will remember to pray by name for the delegates to the United Nations. *(Silent prayer)*

"As God lives and is a God of love, peace is ours if we pray. It can never, never come from us alone. A rope of sand is not possible. Its particles cannot cohere. Peace must come from God. 'Prayer is an energy as real as the energy that binds the planets to the sun.' The power of prayer's light and love creates the climate that makes peace possible." [1]

SIXTH LEADER *(reads poem):*

For every sumptuous table laid
With God's increase of bread and meat,
Why should some child be hungry—
Begging to eat?
For every gleaming sable wrap
Bespeaking wealth untold,
What of tattered garments worn
Against the cold?
With liberty for all proclaimed
From church and tradesmen tower,
Why should the blood of slaves
Be shed for power? . . .

Might trods o'er men and nation—
Heedless of both friend and foe;
Rushes on to its destruction—
Forging hatred—blow on blow!
Justice, weighing on her scales
The deeds of king and slave,
Leaves to Judgment the rewards
For saint and knave!

Herman S. Garst

May we pray for suffering people everywhere, all those under persecution, those ravaged by war, wasted by hunger, weakened by disease—that they may abide in the realization of God's love and presence. *(Silent Prayer).*

HYMN: "Blest Be the Tie That Binds," *The Methodist Hymnal,* No. 416.

BENEDICTION *(in unison):*

May the Spirit of the Lord God be upon you, for He has called you to give good tidings to the meek; to bind up the brokenhearted; to comfort all that mourn; to be a hiding place from the wind; to be a shelter from the tempest; to be as rivers of water in a desert; and to be as the shade of a great rock in a blistering land, till the earth shall be as a watered garden knowing the strength of God as the sea knows the covering of waters. Amen.

Adapted from Isaiah 61:1, 2; 32:2; Jeremiah 31:12.

[1] Page 8, March, 1950, issue of THE METHODIST WOMAN.

Teaching Plans for Bible Study

By MRS. B. D. KIMBROUGH

Mrs. Kimbrough, North Texas Conference Secretary of Spiritual Life, taught the Bible study "Jesus' Teaching Concerning Women" for her Woman's Society last fall. Her materials and pictures of worship settings will be "grist for the mill" for those who are planning to have the course in May as scheduled in the calendar of activities.

In addition to the text *The Master Calleth for Thee* by Lady Hosie, Mrs. Kimbrough used *Jesus and Women*, also by Lady Hosie; *Direct Messages from Jesus to Women* by Leila Epps—all of which may be obtained from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Other books secured from the Cokesbury Book Store included *Men as Trees Walking* by Margaret T. Applegarth; *The Interpreter's Bible* (Volume of Luke and John); Abingdon's Commentary; *Feminine Faces* by Clovis G. Chappell; *Women of the Bible* by H. C. Morton.

Assignments suggested in the *Leader's Guide* were used plus the following: Read entire gospel of Luke, four chapters for each session. (a) Make a list of the questions which Jesus asked. (The class listed 106. These were mimeographed and distributed at the last session.) (b) Write the prescriptions which Jesus gave to those he healed—such as "Daughter, be of good comfort; thy faith hath made thee whole; go in peace.—*Luke 8:48.* (c) Find twin thread of male and female as suggested in first paragraph of text, whether specifically mentioned or implied: Zacharias-Elizabeth, Luke 1:5; Joseph and Mary, Luke 1:27.

Mrs. Kimbrough took this course under Miss Margaret T. Applegarth, from whom she gained much inspiration plus the idea for the triptyches. The suggestion in Lesson VI concerning the perfume and rose petals came from Miss Applegarth's book *Men as Trees Walking*.

Lesson I. Chapters 1 and 3

***Worship Setting:* A stained-glass window. The dolls represent the twenty-one women in the Gospel of Luke: Mary, mother of Jesus; Anna, the prophetess; Elizabeth, cousin of Mary; Jairus' daughter; woman with issue of blood; woman with crooked back; Mary, possessed of seven devils; woman at well of Sychar; the three women at the tomb; mother of sons of Zebedee; woman taken in adultery; woman who taunted Peter; the widow of Nain; woman with alabaster box; a certain woman; a woman of Canaan; Martha; Joanna; Susanna.**

The dolls were made from wooden clothespins with pipe cleaners for arms and hands and embroidery thread and wool thread for hair. Faces were painted on the heads of the pins. Dressed in soft cotton materials of various colors, the dolls stood on a disc of modeling clay. Most of them can be identified by the article or articles in their hands.

MEDITATION: *I Am a Stained Glass Window* by Margaret Applegarth. Report on contribution made by the Hebrew women, Sarah, Miriam, Deborah, Hannah, and Anna.

DISCUSSION: The Parables Concerning Women.

"I Have Married a Wife"
Luke 14:20; I Cor. 7:13; I Peter 3:4

The Leaven
Matt. 13:33; Luke 13:20-21

"Friend, Lend Me Three Loaves"
Luke 11:5-13

The Little Silver Piece
Luke 15:8-10

The Pearl of Great Price
Matt. 13:45-46

The Ten Virgins....Matt. 25:1-13

The Importunate Widow
Luke 18:1-8

The Refugees
Matt. 24:14-22; Luke 21:20-24

Lesson II. Chapters 2 and 7

***Worship Setting:* A triptych made of stiff red construction paper with dolls representing the women Jesus healed, mentioned in chapters two and seven of the text *The Master Calleth for Thee*; two of the Good Health series booklets published by the Board of Hospitals and Homes, 740 Rush Street, Chicago, Illinois; and a cross.**

DISCUSSION: The Scripture verses related to the women were read and the incidents discussed:

Mother-in-law of Simon Peter (orchid dress, gray hair), Matt. 8:15; Mark 1:31; Luke 4:39.

Jairus' Daughter (short yellow dress), Matt. 9:18; Mark 5:22; Luke 8:54.

Woman with the issue of blood (brown dress), Matt. 9:22; Mark 5:27; Luke 8:43.

Mary Magdalene (red dress), Luke 8:1-3.

The Elderly Woman (lilac dress, gray hair), Luke 13:11-17.

The Widow of Nain (black dress), Luke 7:11-18.

Each one was given a cross on which was written a quotation on healing or mental health taken from the Bible, the Good Health booklets, and books suggested in the *Leader's Guide*. Each woman read her quotation aloud.

The session closed with a prayer taken from a *Manual of Prayer* and a hymn of Benediction.

Lesson III. Chapters 4, 5, 6

Worship Setting: **A green triptych, symbolic of faith; hands of the races made of black, brown, yellow, red, and white construction paper; dolls representing women mentioned in these chapters which are not presented elsewhere in the book.**

Presentation: **The truths with Scripture references concerning family relationships were mimeographed and a copy given to each woman. The leaders referred to these briefly.**

On the blackboard, the following list of names was written with the question, *What Was in Her Hand?:*

The three women ministering of their substance; woman touching the hem of the garment of Jesus; Anna; Elizabeth; Joanna; Mary; wife of Cleophas; Pilate's wife; Lot's wife; mother of James and John; two unnamed mothers.

These Bible women were then presented by a panel from the class. Each panel member held a brown hand and after reading the Scripture reference gave a short summary of her assigned character as described by Lady Hosie and Miss Epps in their books.

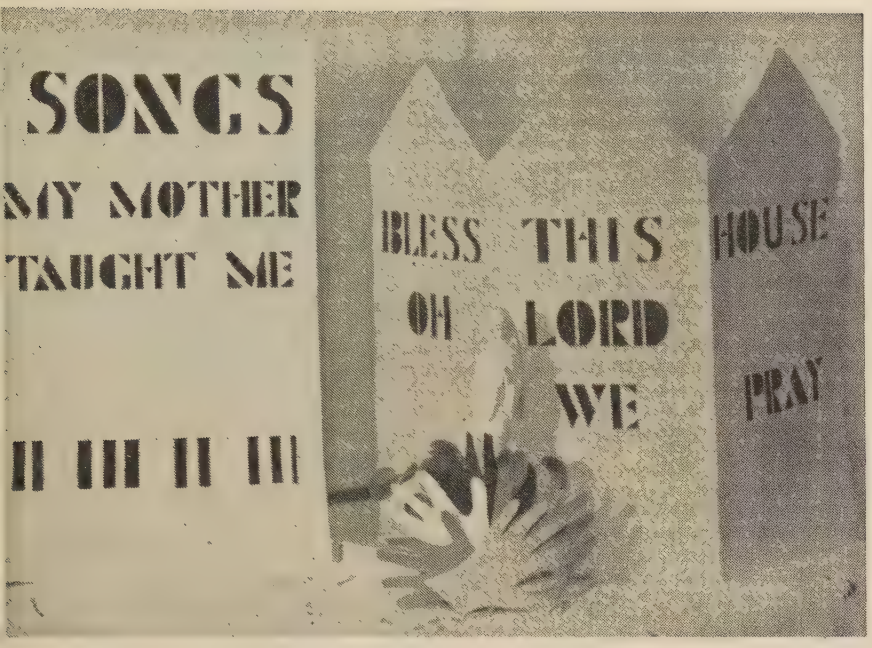
Following each presentation, there was discussion on the question, "What was in her hand that we might take and use?" For example, Anna's hands were praying hands, trained to bless; Pilate's wife stretched forth her hand pleading for justice and mercy, but she did not have the power of authority. How do women today exercise authority?

MEDITATION: The pastor's wife picked up the white hand from the worship setting and gave an inspiring meditation on the Scripture, "What is in thine hand?" The leader then made a statement about some needs in the local church, and asked if there were any in the group who might have in their hands the substance or ability to fill the needs.

CLOSING THOUGHTS: Jeremiah 9: 23, 24; Philippians 2:5-12.

Lesson IV. Chapter 8

Worship Setting: **A large picture of head of Christ by Sallman with an open Bible in front and a small print of *Praying Hands* by Duer to the left. Dolls representing Mary and Martha were on the table also.**

PRESENTATION: The *Leader's Guide* was followed for this lesson. The session was closed with a Directed Meditation using the questions on pages 24 and 25 of *Direct Messages From Jesus to Women* by Leila F. Epps. The questions were mimeographed and distributed. The leader simply read the questions, pausing to give everyone time to answer the question silently for herself.

Lesson V. Chapter 9

Worship Setting: **A songbook, a yellow triptych with hands representing the various races, and a figurine of Mary. The songbook of white paper bound with black gummed tape contains songs composed by women. A committee of three found fifty hymns composed by women. The song leader held this book as she conducted the Song Festival which closed the meeting.**

Opening Song: "Home Sweet Home."

Presentation: Chapter was presented by a group of women, each one taking one of the following Scripture passages and presenting it with truths she had gleaned from text, supplementary books, and her own personal experiences. The truths presented on pages 5 and 6 of *Direct Messages From Jesus to Women* by Leila F. Epps are thought-provoking.

The Annunciation...Luke 1:26-35
The Magnificat.....Luke 1:46-55

1. Mary was filled with fear and awe.
2. She was perplexed.
3. She was made to know that nothing is impossible with God.
4. She was given the right to accept or refuse; she obeyed.

Mary in the Stable...Luke 2:6-20
Mary at the Temple..Luke 2:21-22
Mary the Traveler.....pages 129 and 130 of the text reveal to the reader that Mary was quite an extensive traveler for a woman of her day.
Mary at the Wedding...John 2:1-5
Mary and the Home...Matt. 13:55
The Family.....Pages 134-135
Mary and Her Adult Son
Page 135 of text
Mary at the Cross
Page 136 of text
Mary at Pentecost
Page 136 of text

The teacher stressed points and asked questions after each of these passages of Scripture was read and explained.

Song Festival: Mimeographed sheets of the most familiar songs written by women were distributed for the *Song Festival;* however, the women sang the songs from memory.

Closing Moments: The leader explained that children of other races have needs identical with those of our children, and gave specific examples of unmet needs. She requested that as the soloist sang the benediction, "Bless This House, O Lord We Pray," houses of all the peoples of the earth be included in the blessing.

Lesson VI. Chapter 10

In accordance with a suggestion by Miss Margaret Applegarth, previous to this meeting each woman was asked to bring a few drops of her own cologne to her circle meeting. This was kept by the hostesses and given to the teacher of the Bible study later. All this cologne was mixed and placed in a silver bowl. On the day of the study class, the bowl was held by the secretary of Missionary Education at the door and, as the class members arrived, they each dipped their fingers in the bowl of fragrance.

Worship Setting: **The closing session of the study course was a service of dedication of lives and gifts, and as such was held in the main sanctuary of the church. As the members arrived they were given mimeographed copies of the service of worship and, for their billfolds, a folder on which was Sallman's "Head of Christ." Meditation, based on the last chapter of the text and the truths presented on pages 35 and 36 of Miss Epps's book, concluded with a story which appeared in *The Upper Room* for Monday, March 2, 1954.**

Presentation of Fragrance: Leader took up the bowl of cologne and said, "In this bowl is a mixture of the cologne each of you brought. We have no alabaster box to break at the feet of Jesus, but we thought it would be pleasing to Him if we placed at the altar this bowl, symbolic of the best in our lives, and each one in her own way rededicated her best to the Master. (Leader placed bowl at altar and knelt while the octet sang "Master, No Offering," *The Methodist Hymnal,* No. 464.)

Closing Thought by Leader *(taking a basket of rose petals):* Someone has said that every woman's pathway is strewn with rose petals, but they are always behind. As a final act of dedication may we each take a handful of rose petals and as we silently leave the sanctuary ask God to direct us where to continue our Christian ministry, that others may walk life's highway more easily.

Hymn: "I Can Hear My Saviour Calling."

Where Woman's

Since the Woman's Division is a representative body, you should know the membership, especially the women from your jurisdiction. Their home towns are located on the map. This listing indicates chairmen of committees only. Every member belongs to one of the three departments and serves on two or more committees. (See pages 10-19 of the *Fifteenth Annual Report.*) The year of election to the Board is in parenthesis. Pictures of the members appeared in the December, 1952, issue, pages 3-5. The July-August issue carried a group picture of the presidents of jurisdictions. Members of the Executive Committee are starred.

Western Jurisdiction

Bishop Glenn R. Phillips (1952) Denver, Colorado.

Mrs. Wray Andrew (1948) Long Beach, California.
Chairman, Special Committee for Week of Prayer and Self-Denial, 1952-

*Mrs. J. W. Bunch (1948) Forest Grove, Oregon.
Chairman, Standing Committee on Spiritual Life, 1952-

Mrs. John L. Spargo (1952) Salt Lake City, Utah.

Mrs. F. W. Stiver (1952) Lakeport, California.

Members-at-Large

Mrs. Frank I. Hollingsworth (1948) Denver, Colorado.
President of Western Jurisdiction, 1948-

Mrs. B. R. Lewis (1952) Tucson, Arizona.

North Central Jurisdiction

Bishop Marshall R. Reed (1952) Detroit, Michigan.
*Mrs. H. F. Brandt (1952) Aurora, Ohio.
Chairman Standing Committee on Missionary Educatio
Chairman, Standing Committee on Salaries
*Mrs. Frank G. Brooks (1940) Mount Vernon, Iowa.
Chairman, Department of Work in Foreign Fields, 1947-1
President of Woman's Division, 1948-
Mrs. A. R. Henry (1948) Eau Claire, Wisconsin.
Chairman, Techniques for Action, Department of Christ
Social Relations and Local Church Activities, 1952-

South Central Jurisdiction

Bishop Dana Dawson (1948) Topeka, Kansas.
*Mrs. C. A. Barr (1948) Austin, Texas
Chairman, Standing Committee on Supply Work, 1952-

Mrs. G. W. Dameron (1952) Jonesboro, Louisiana.
*Mrs. George Dismukes (1948) Westville, Oklahoma.
Chairman, Standing Committee of the Wesleyan Service Guild, 1952-
*Mrs. Charles W. Mead (1944) Omaha, Nebraska.
Chairman, Standing Committee of the Wesleyan Service Guild, 1944-1952.
Chairman, Standing Committee on Constitution and By-laws, 1952-
*Mrs. Joe T. Rogers (1952) Wichita, Kansas.
*Mrs. H. E. Werner (1952) Topeka, Kansas.
Chairman, Standing Committee on Pensions.

Members-at-Large

Mrs. W. E. Horton, Jr. (1952) Houston, Texas.
President of South Central Jurisdiction, 1952-
Mrs. Sam T. Evans (1952) Gallatin, Missouri.

Representatives from Divisions of National and World Missions

The Reverend Merrill C. Johnson (1952) New York, N. Y.

Mr. Littell Rust (1952) Nashville, Tennessee.

The Reverend Herbert J. Smith (1952) Ocean Grove, New Jersey.

Mr. Elbert A. Smithers (1952) Irvine, Kentucky.

Youth Members

Miss Peggy Kiah (1955) Bridgeville, Delaware.

Mr. Robert C. Ward (1952) Yates City, Illinois.

on Members Live

Alan K. Laing (1948) Champaign, Illinois.
hairman, Standing Committee on Missionary Education, 1948-1952
hairman, Standing Committee on Student Work, 1948-
hairman, Standing Committee on Missionary Personnel, 1952-
Salmon C. Myers (1948) Detroit, Michigan.
hairman, Standing Committee on Children's Work, 1948-
T. Otto Nall (1952) Evanston, Illinois.
J. N. Rodeheaver (1948) Winona Lake, Indiana.
ecording Secretary of Woman's Division, 1948-1952
hairman, Department of Work in Foreign Fields, 1952-

Members-at-Large
Mrs. F. L. McDaniel (1952) Gary, Indiana
President, North Central Jurisdiction, 1952-
Mrs. C. A. Rydmark (1952) Flint, Michigan.

Central Jurisdiction

Bishop Edgar A. Love (1952) Baltimore, Maryland.
Mrs. E. J. Badgett (1952) New Orleans, Louisiana.
Mrs. J. W. Jewett (1948) Philadelphia, Pennsylvania.
Mrs. W. L. Turner (1948) Birmingham, Alabama.
*Mrs. J. Ernest Wilkins (1948) Washington, D. C.
Recording Secretary, Woman's Division, 1952-

Members-at-Large
Mrs. George W. Carter, Jr. (1944) New Orleans, Louisiana.
President, Central Jurisdiction, 1948-
*Mrs. W. H. McCallum (1940-1944; 1952) Chicago, Illinois.

Northeastern Jurisdiction

Bishop Frederick B. Newell (1952) New York, New York.
Mrs. William T. Anderson (1952) Auburn, New York.
*Mrs. John M. Pearson (1948) Hancock, New York.
Chairman, Section of Education and Cultivation, 1948-
Mrs. Ira S. Pimm (1952) Pennington, New Jersey.
Chairman, Standing Committee on Missionary Education of Youth
Mrs. J. F. Rentz (1952) New Castle, Pennsylvania.
*Mrs. Fred C. Reynolds (1940) Washington, D. C.
Chairman, Department of Work in Home Fields, 1940-1948
Chairman, Committee on Nominations, 1948-1952
Chairman, Committee on Finance and Estimates, 1952-
Chairman, Committee on Permanent Funds and Investments, 1952
*Mrs. Howard W. Selby (1944) Ocean Grove, New Jersey.
Chairman, Committee on Nominations, 1952-

Members-at-Large
Mrs. Wallace N. Streeter (1952) Washington, D. C.
President, Northeastern Jurisdiction
Mrs. H. C. Leonard (1948) Philadelphia, Pennsylvania.
Chairman, Committee on Quadrennial Emphases of the Department of Christian Social Relations and Local Church Activities, 1952-

Southeastern Jurisdiction

Bishop Costen J. Harrell (1952) Charlotte, North Carolina.
*Mrs. Paul Arrington (1940) Jackson, Mississippi.
Chairman, Section of Education and Cultivation, 1944-1948.
Vice-President, 1948-
Chairman, Standing Committee of World Federation of Methodist Women, 1948-
Mrs. Walter H. Beckham (1952) Miami, Florida.
*Mrs. Frank G. Bell (1944) Birmingham, Alabama.
Chairman, Standing Committee of Literature and Publications, 1948-
*Mrs. Cecil P. Hardin (1952) Knoxville, Tennessee.
Chairman, Standing Committee on Library Service
Mrs. J. W. Payne (1948) Cherryville, North Carolina.
Mrs. Marcus F. Phillips (1952) Jackson, Tennessee.
*Mrs. J. Fount Tillman (1952) Lewisburg, Tennessee.
Chairman, Department of Christian Social Relations and Local Church Activities
*Mrs. Roscoe M. White (1948) Richmond, Virginia.
Chairman, Standing Committee of Organization and Promotion, 1952-

Members-at-Large
Mrs. E. U. Robinson (1948) Gallatin, Tennessee.
President, Southeastern Jurisdiction, 1948-
*Mrs. W. H. Ratliff (1944-1950; 1952) Jackson, Mississippi.
Chairman, Department of Christian Social Relations and Local Church Activities, 1948-1950
Chairman, Status of Women, 1952-

CITY LIGHTS AND SHADOWS

LIGHTS OF HOME

Quiet instrumental music or a hymn sung softly.

Scripture: Ephesians 4:1-3; 6:1-4; Philippians 4:6-9.

Meditation—The Christian Home—Participants: a group and two solo voices.

FIRST VOICE: Life is amazingly transformed when Christ enters the home. Let us, therefore, open the door of our house, and strive to influence others to open the doors of their houses, and invite Him in to complete the making of a home. When Christ is a member of a family, a new loyalty enters the family life and makes it strong enough to overcome temptations. Parents seal their relationship by their mutual love for Christ. Women, do you see the need for a Christlike home?

GROUP: Yonder is the problem of juvenile delinquency. And yonder is the cry for help. Will you help as parents? Or, will you stand idly by?

SECOND VOICE: These young people are, most of them, good. They are yearning and searching for that *something* that will give them strength, knowledge, and the will to please. In many cases, they are seeking and hoping a new path will be opened unto them. Can you see their needs? Are you willing to help?

Perhaps you say your neighbor will think you foolish, may even ridicule you. But, do you know the secret that will make you brave and strong? It is the secret many really would like to know. And who can tell? It might be through you that these same neighbors will find their way to happiness and perfect harmony. That secret is one that should be told. It is God's love. When He comes in to head a household there is peace and contentment within.

FIRST VOICE: We talk about trying times—unsettled times and times of turmoil. If only we could realize the great need for Christian homes we would see a revolution in home life. Christ's teachings would live in parents' hearts.

GROUP: These are qualities for family living: mercy, kindness, humility, patience, tolerance, forgiveness, singing, and joy. And where there are Christian homes there are the joys of family life.

SECOND VOICE: But we must not be misled by thinking that simply by surrendering ourselves to Christ we will not have burdens. All will not be joy. But by His help, we are able to shoulder our burdens and carry our cross. We learn that Christ will go with us all the way. Just as the small child turns from "I" to "We," we learn that Christ is our partner.

GROUP: Your child is underprivileged if he has not received the blessing of a Christian home. No matter how greatly endowed he may be with worldly goods, if you have not let him grow up with religion he has not had a well-rounded life. In Jesus Christ children will learn an inner peace that cannot be taken away.

FIRST VOICE: Each of us must learn to put Christ first, if we are to know peace.

SECOND VOICE: Each of us must learn to pray, if Christ is to enter our hearts.

GROUP: Each of us must live each day a Christian life, if we are to make life a success. May we strive from this day forward to make His way our way.

(Prepared by Virginia May Clark of Decatur, Georgia)

PRAYER HYMN: "Christ's Life Our Code" (*The Methodist Hymnal*, No. 331).

Program Suggestions

I. Skit. Situation to be worked out:

May 1-8 is Family Life Week. The minister has asked three women to find material on Woman's Division work related to home and family life. The three women supplied with copies of THE METHODIST WOMAN and WORLD OUTLOOK, the booklet *Do You Know? Work of the Home Department* * (25 cents), the *Fifteenth Annual Report* * (60 cents), and the *Work Book for the Fourth Assembly* * (35 cents), sit around a table and discuss their findings including: page 35 of the *Work Book*, pages 20-38 of *Do You Know*, pages 127-130 of the *Fifteenth Annual Report*, plus the picture section of the April WORLD OUTLOOK, which is on Southeast Asia Family Life.

II. Discussion and Map Study

The Woman's Division is the national policy-making, governing body of the Woman's Society of Christian Service. Explain how the members are elected. (See ¶ 1172 of the *Discipline of The Methodist Church* or page 213 of the *Fifteenth Annual Report* plus Article II, Section 3, page 261.)

Display the map and point out the home towns of the members of the Woman's Division, particularly of your jurisdiction. Make it very clear that all plans and goals sent out by staff members in New York are first discussed and adopted by these division members, who represent every section of the country and every type of Woman's Society.

Discuss the article on page 12 and stress the fact that the genius of this organization is in its volunteer leadership and connectionalism. Approximately 250,000 women serve as members of the Woman's Division and as officers of the Woman's Society on all levels—local, district, conference, jurisdiction. Though they all do not think alike, there is a bond of fellowship and sisterhood.

III. Quiz

Give the facts connected with these figures and dates:

1. 64	**6. 29**	**11. 42**
2. 126	**7. 3,000**	**12. 5,150**
3. 10th	**8. 3**	**13. 7,820**
4. 79	**9. 48.87%**	**14. Jan. 7-8**
5. 101	**10. 47**	**15. May 6**

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Information and Action

Dear Friends:

APRIL 1955 marks the tenth anniversary of the convening of the San Francisco Conference out of which came the United Nations. These ten years have brought great cause for new faith in the world's resources for peace. The next three pages in this issue of THE METHODIST WOMAN illustrate such resources.

"Are we a decade closer to peace? . . . . It is your work, as a citizen who cares, that will really help to decide the issue." Our work as citizens and Christians may well center in these crucial days on specific issues that strengthen or weaken the hope for peace. Some of these issues are here suggested:

THE 84TH CONGRESS

This Congress faces a tremendous opportunity. Its legislative program can help to give the world a picture of our country as a nation with a strong sense of community among its own people and a feeling of concerned brotherhood for other people everywhere. The action of your representatives in Congress on such issues as U.M.T., immigration laws, alcohol advertising, federal aid to education, and support of the U.N. will be important in the achievement of peace. Do they know how important you feel these issues are? For material see the Christian Social Relations pages of the March issue of THE METHODIST WOMAN; also the new "Activities" leaflet which will be available soon. Watch the back cover of THE METHODIST WOMAN for release date.

MAY FELLOWSHIP DAY

Families and fellowship are two of the most important instruments for creating a peaceful world. It is important therefore this year to put an increased emphasis on May Fellowship Day of the United Church Women, where, under the theme, "The Responsible Christian Family," women in local communities will meet in a spirit of increased fellowship and love to look at the particular problems confronting Christian families in their communities. It isn't too soon to begin preparation in your community, so that you can make May 6, 1955, the most meaningful May Fellowship Day that your community has ever experienced.

FAMILY LIFE WEEK

Another opportunity for bringing the resources of the Christian community to bear on the ways in which the family can build better citizens for a better world will be Family Life Week, May 1-8. What is your church planning to do with this opportunity? Perhaps you can make some helpful suggestions. Before planning for this you may want to read again the material printed in THE METHODIST WOMAN, January, 1955, noting especially the suggestions on the follow-up of the Family Life Conference made on the Letter page.

CHRISTIAN VALUES AND ECONOMIC LIFE. $3.50. Harper and Brothers. This book is one in a series on ethics and economic life, produced by the Department of Church and Economic Life of the National Council of Churches. Its authors include John C. Bennett, G. Bromley Oxnam, William Adams Brown, and Howard R. Bowen. *Does the library in your church or town have this book? Have you read it?*

ACTIONS OF OTHER BOARDS OF THE METHODIST CHURCH

While you are considering the ways in which the action program laid out at the Annual Meeting of the Woman's Division (see the March issue, THE METHODIST WOMAN) may be useful in your church and community, you will want to compare it with action taken by other boards of the church at their annual meetings. Why not ask the chairmen of your local church committees on World Peace and on Social and Economic Relations to share their materials with you. Perhaps you might even arrange a conference with them. On many issues such as desegregation, U.M.T., and the United Nations, several boards of the church took similar action. A knowledge of these statements may give added strength and impetus to your work in the local church. (Watch for further suggestions in THE METHODIST WOMAN, May, 1955.)

Are we moving toward peace? The answer lies with us. Not only faithfulness in taking advantage of all the opportunities that present themselves in our communities, but an attitude which is hopeful as well as realistic will be important factors in achieving this. "Over the face of the ancient earth, weary and torn with strife, the passing generations have come and are gone, and have not seen the triumph of good will among men; yet we give thanks for the unceasing renewal of life born to new hope and strong to achieve victories of good."—*Book of Worship*

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

CELEBRATING THE *10th Anniversar*

On June 26, 1955, the U.N. Charter will be ten years old. Although U.N. Day is celebrated on October 24, the anniversary of the date on which the Charter had been ratified by enough nations to bring it into force, this year Charter Day will be important enough, because of the anniversary, to justify an additional celebration. This celebration might well climax spring activities such as study groups, and thus prepare the way for the regular U.N. Day celebration in the fall. Here are a few suggestions of ways in which the day could be celebrated:

1. A short pageant in which each of the ten years tells the story of what happened in the world and points up particularly the ways in which the U.N. rendered added service during that year. See back copies of Woman's Division leaflets on the accomplishment of the U.N. for each year; also back copies of THE METHODIST WOMAN and *United Nations Bulletin* and *United Nations Review*.

2. A dramatization of the San Francisco Conference, with readings from the Charter and figures to represent each section stepping out after reading from that section. For example, read key sentences from the Trusteeship section and then let a figure representing trusteeship step out and explain where we now stand with trusteeship and some of the things that it has accomplished for the peoples of the trust territories. For examples of how these two dramatizations might be planned, see THE METHODIST WOMAN for May, 1955.

A DECADE CLOSER TO PEACE

The Record of the Ninth U.N. General Assembly Says YES

To those who look at it with understanding, the 1954 session of the United Nations General Assembly provides a picture of great progress toward a peaceful world in five important respects:

1. Atoms for Peace Plan
2. New confidence in negotiation through the U.N.
3. Establishment of an international finance corporation
4. Increasing area of agreement in the Assembly
5. Increasingly effective work on things which will eventually create a climate for peace

In these five emphases, we can see, if we look carefully, not only the things which were accomplished in this Assembly, but also the progress that each of the important organs of the U.N. has made during the past year, and the distance that we have come since the U.N. began in 1945.

Atoms for Peace Plan

If one were picking a fitting symbol for the ninth session of the U.N. General Assembly, it would be difficult to decide between representation of the atom with its face turned away from war and toward peace, and a sketch of the U.N. Secretary-General, hat in hand, ready to take off for a difficult mission. Probably because the significance of the Atoms for Peace Plan is so much more obvious to the ordinary observer, and because it has already captured the imaginations and lifted the spirits of so many people, it would be the first choice.

The resolution calling for "the establishment of an international atomic energy agency to facilitate the use by the whole world of atomic energy for peaceful purposes, and to encourage international cooperation in the further development and practical application of atomic energy for the benefit of mankind" is one of the most important resolutions of the United Nations' history. Like some of the other resolutions which will stand out in history, it represents another proof that often on the really important issues it becomes obvious that there is no place to stand except with the majority opinion. This resolution was a unanimous one as were the resolutions adopting the Universal Declaration of Human Rights and the Technical Assistance program. The possibilities of international use of atomic energy for peaceful purposes got some wistful and tentative mention in the first few years after the San Francisco Conference, but gradually, as the international political situation grew worse and the race between the Western and Communist blocks to produce larger and more devastating atomic weapons intensified, the whole idea seemed completely unrealistic.

Then, just when things seemed most discouraging, the President of the United States made the proposal that the Atoms for Peace Plan be set up, and gave assurances that the United States would contribute fissionable material to the new agency. Thus, the Assembly was able to move to a very explicit endorsement of the plan, with the suggestion that when set up it should negotiate an appropriate agreement with the United Nations—thus becoming a Specialized Agency. The resolution also requested the Secretary-General to set up, no later than August, 1955, an international conference on the peaceful uses of atomic energy to which the General Assembly specifically invites all members of the U.N. and representatives of its Specialized Agencies. It also takes the intelligent step of providing that the Attorney-General, and a committee of nations named to assist him in planning for the conference, shall consult the competent Specialized Agencies, especially FAO, WHO, and UNESCO during the process of planning.

F THE UNITED NATIONS CHARTER

What does this resolution mean to the world? Representatives of several nations discussing that all-important question with observers from non-governmental organizations were all sure that it was something very important. "The most important thing that it means to us is increased confidence in Western nations, particularly the United States. When big nations go into a thing like this it means that little people in my small nation will trust them again." "It means that the U.N. is once again as important as it was in the early days in San Francisco," said another. "The most impressive thing in the world today is fissionable material and when you give that to the U.N. you make it really impressive. People may not understand politics, but this they can understand." Another said with real emotion in his voice, "I come from a country where this *really* means something. Technical Assistance has already helped us a little, and UNICEF has saved some of our children from starvation and brought us iron lungs when we had a polio epidemic and medicines for the sick ones. We believe in the U.N. . . . but we've known that even the people that it sent to us were discouraged about things for us. We just don't have any resources; there's nothing to work with—no water power—nothing—but now one of the experts who formerly came to help us looked me up, since I've been in this country, and told me he'd been dreaming about what could be done when this new agency is able to get under way. He says he'd like to use my country as a guinea pig to see what really could be done in an almost hopeless situation."

New Confidence in Negotiation Through the U.N.

Certainly the second place in importance should be given to the willingness to once again use the U.N. in major ways for settling all disputes. This represents the final swing in a circle which has brought the Ninth Assembly closer in many ways to the original thinking of the Charter Conference of almost ten years ago. There, once the shock of the first use of the atom bomb which so rudely interrupted their dreams of peace had worn off, they comforted themselves by dreaming of its peacetime potentials for progress. In San Francisco, also, they saw the U.N. as the official peacemaker, and they dismissed the private talks as things of the past and the closed-door diplomacy as something that belonged to another era.

In between those days of great expectations based on a reaction from the horrors of world war, and the period of the Ninth Assembly, there was a period—primarily from 1947 to 1951—when the U.N. had many of the major internal crises dumped on its doorstep. Those were the days when the settlement of the Berlin blockade, the withdrawal of troops from Iran, and the liberation of Indonesia demonstrated the unique possibilities for settlement of disputes that lay in the U.N. However, since 1951 there has been a tendency to refer matters of this sort to regional organizations. In 1954 this tendency reached a new high, and then suddenly the universal implications of such an item as negotiation for the release of the U.N. personnel being held by the People's Republic of China called for a reversal of this tendency, and the U.N. General Assembly passed a resolution directly charging the Secretary-General of the U.N. with responsibility for doing everything possible to reach a solution. Many observers see in this simple resolution not only the recognition of the non-regional nature of the problem, but also a rising respect for the almost uncanny ability to cut through red tape and to get all sides to accept him which has been shown by the new Secretary-General, and also evidences of an increasing feeling that there is greater belief than ever in the U.N.

Establishment of an International Finance Corporation

The development of Technical Assistance and the enlargement of the program has long been one of the things which Christians found most encouraging. Here we have reached a new height as we worked to implement the old biblical command to rebuild the waste places. The only difficulty has been that the money necessary for countries helped by Technical Assistance to proceed along the lines that they learned were best for them has not been forthcoming. At this General Assembly, a resolution was passed which authorized the establishment of an international finance corporation. While this will neither do away with the necessity for SUNFED (Special U.N. Fund for Economic Development) nor make it unnecessary to urge greater private investment in underdeveloped countries, it will provide, almost immediately, a way in which private enterprise can be developed in underdeveloped countries. The factor which has held back private investment has been the necessity for government guarantees, because private investors feared that economic or political upheavals in the countries in which they had invested might sweep away their capital overnight. It has been, on the other hand, impossible for governments to make available suffi-

cient funds from other sources to cover all of the immediate needs. Since money placed in this international finance corporation will be, in effect, a revolving fund, it will be possible to make it go much further than could be done by direct contribution to the country involved. The fund will also be able to undertake greater risk than any existing international loan fund. Here again it should be noted that as something very important and useful came before the General Assembly, a remarkable degree of unanimity in thinking was achieved. The vote was 50 in favor, none against, with only 5 abstentions.

Increasing Area of Agreement in the Assembly

Because we so often hear the impression voiced that the General Assembly is just one vast disagreement, it is interesting to see how many resolutions actually were passed with fairly general agreement. Of 65 important resolutions, nine were passed unanimously. These dealt with such important matters as the atomic energy plan, disarmament, evacuation of foreign troops from Burma, a possible move toward breaking the stalemate on the admission of new members, the establishment of an international narcotics laboratory in Geneva, continued support of UNICEF, the improvement of conditions in nonself-governing territories, and the work toward the unification of Togoland.

In addition to these resolutions that were accepted unanimously, there was a whole group—24 in number—on which there were no dissenting votes and only a small number of abstentions. The subjects of these resolutions ranged from social matters such as the establishment of an International Children's Day and the improvement of the status of women in private law so that such practices as child marriage would be prohibited and rights of widows to their children would be established, to economic matters like work to remove barriers to international trade and a number of resolutions dealing directly with matters of policy in relation to dependent territories. The body of agreement seen here is remarkable and represents a very significant increase over the agreement reached at other sessions of the General Assembly.

The only spot—with the exception of the well-known East-West differences about membership of China and the unification of Korea—at which the disagreement is serious is the problem of the Union of South Africa and its refusal to comply with the opinion of the majority of members of the U.N. and with the verdict of the International Court of Justice in regard to its handling of South West Africa. Even here, however, there was a substantial body of agreement. Forty nations voted to condemn the *apartheid* laws passed by the Union of South Africa, on the ground that they are a violation of the pledge of all U.N. member states to respect human rights and fundamental freedoms without distinction as to race.

Increasingly Effective Work on Things Which Will Eventually Create a Climate for Peace

When the Charter was written in San Francisco, the nations that worked on it saw four areas in which it was essential that work be done if peace were to be achieved. Three of these were included in the Preamble of the Charter. These were (1) to insure "by the acceptance of principles and institution of methods, that armed force was not to be used save in the common interest;" (2) "to reaffirm faith in fundamental human rights;" (3) "to promote social progress and better standards of living in larger freedom." The fourth is found in Articles 73 through 91 of the Charter itself where the world's responsibility for dependent peoples is emphasized.

The Ninth Session of the General Assembly made great progress toward each of these goals. The three resolutions on disarmament spell out the possibilities of work toward universal disarmament in better form and with a greater degree of agreement than ever before. Work on human rights received a new impetus when the General Assembly asked for wide publicity and work on the draft covenants and priority for their consideration, article by article, in the Third Committee of the 10th session of the General Assembly. It is interesting to note in this connection that the resolution calls upon nongovernmental organizations to publicize the draft text of these covenants and to make suggestions for their improvement. This is the first time that the General Assembly, the highest body of the U.N., has called directly upon nongovernmental organizations for help.

In the field of social progress, the very effective resolution calling for specific measures to aid land reform is a good example of the kind of resolution that this Assembly produced. Finally, no Assembly has devoted so much time to the problem of dependent peoples and very great progress was made on several difficult problems, particularly the new step toward the eventual unification of Togoland.

Are we a decade closer to peace? The U.N. General Assembly work indicates that we are. However, it is your work as a citizen who cares that will really help to decide the issue. What does it say?

CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP

CREATING AN AWARENESS

SOME areas belong specifically to certain secretaries of lines of work, and it is nobody's intention to override these boundaries. The recruiting of young people for full-time Christian service—a highly specialized job—is one of these. But the young people to be recruited do not come all equipped out of a vacuum: they come in every case from some local church. They come from church-school classes. They come from families and homes. The points at which they may be influenced along the way are largely local; and every woman who reads this has to some degree responsibility to act herself, and to share these facts with nonreaders of THE METHODIST WOMAN. The secretary of Promotion may well include this as one of her special concerns.

We are moved by the greatness of the scope of work of the Woman's Division: twenty-nine countries including our own; and the call for Christian leadership in every line of work that ministers to human need and contributes to integrated Christian living. This is the general—the over-all. We are moved, too, by the tremendous possibilities in the young people whom we know, and we covet this wealth of personality for the work of God's Kingdom. What can we do to make this challenge real to them?

If we should take paper and pencil, and list for our own situations the points of practical procedure, it might read something like this:

1. Try to know the young people of the church as well as possible—really know them, as one who is interested in what they are thinking and doing. Do not come within their horizons as a zealous crusader, trying to win them to your way of thinking; let your relationship reflect a genuine loving interest in all that concerns them, present and future. See the needs of the world as an area of opportunity that awaits them, which it is your privilege to present.

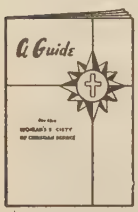
2. Know definite facts: for example—
   What are the educational requirements for missionary service under The Methodist Church?
   Is financial aid available for anyone who needs further study, to meet these requirements?
   What happens, if a person changes her mind when part way through?
   Know definitely the name and address of the officer to whom the young person should be referred and offer to help, if so desired, in making the contact.

3. Do not try to answer questions which can only be dealt with through secretaries of Missionary Personnel—from district to division. Our part on the local church level is to provide understanding counsel, and "create an awareness." Do not mislead and hold out false hopes by vague half-promises, however well intentioned: and likewise, be slow to discourage or dissuade.

4. Have well-selected literature available and be familiar yourself with its contents.

If the Committee on Christian Vocations is functioning in your local church, make contact with it. If not, talk with your pastor about the need for this committee, before the next quarterly conference. For details as to its composition, see *A Guide,* page 21, and the *Discipline,* paragraph 246, section 4.

Visual aids are available to stimulate among young people interest in full-time missionary service, and to help parents, ministers, and adult friends to grow into a greater awareness and a more understanding attitude. In *The Pastor* series, a film is available entitled "A Question of Life."[1] A filmstrip portraying deaconess work in the United States is "Adventures in Service."[2]



Needs of the field, pointedly stated, might be included occasionally in the church bulletin. Recognition of those who have gone into full-time Christian service from the local church may be variously made. Some churches have prepared honor rolls of names. Others have framed photographs, leaving one empty frame with such a caption as "Who will fill it?"

A Recognition Service for use in the local church is given here. (Order from the office of Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y.) It may move some local church women to ask when and how many ministers—missionaries—deaconesses—have gone from *her* church in the course of the year.

The cover of the May issue of THE METHODIST WOMAN will visualize the purpose of the Woman's Society of Christian Service, and a similar poster will be sent free to every Society in the summer months. This will show how, through the open door of the church, through one channel and another, the message and ministry of Jesus Christ go forth to a waiting world. There is no agency so effective as a person. That person may be in your church—your church-school class—your own home, as yet unaware of the opportunity for the investment of life offered by full-time Christian service. You, as a local woman in the church, may be the one to create the needed awareness—to open the door.

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[1] Rental, $4.00. Available from The Methodist Publishing House serving your territory.

[2] Eighty frames, running about eighteen minutes, with two 78 rpm records or a 33⅓ long-playing record. Sale, $8.00; rental, $2.50. Available from The Methodist Publishing House serving your territory. In ordering specify your choice of standard or long-playing records.

Marsh Photographers, Inc. cut used by courtesy of The Christian Advocate

Sixty-four missionaries and deaconesses were commissioned by Bishop Arthur J. Moore at an impressive service in Taft Auditorium as the Board of Missions part of the Assembly program. Thirty-three young people were commissioned to serve under the Division of World Missions and thirty-one under the Woman's Division of Christian Service. This number included fourteen deaconesses, two home missionaries, and fifteen foreign missionaries. They were presented by Mrs. Frank G. Brooks, president of the Woman's Division.

THE SERVICE OF RECOGNITION

The newly commissioned Missionaries or Deaconesses shall take their places at the chancel, facing the Minister, who shall say:

Hear the words of our Master:

As the Father hath loved me, so have I loved you.

Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should abide; that whatsoever ye ask of the Father in my name, He may give it to you.

Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; and Lo, I am with you always, even unto the end of the world.

Your Church, in its endeavor to carry out this great commission, has declared, "The Supreme aim of missions is to make the Lord Jesus Christ known to all peoples in all lands as their divine Savior, to persuade them to become his disciples, and to gather these disciples into Christian Churches; to enlist them in the building of the Kingdom of God: to cooperate with these Churches; to promote world Christian fellowship, and to bring to bear on all human life the spirit and principles of Christ."

Dearly beloved, we rejoice that you have purposed to devote your *lives* to this task. You will find *yourselves* face to face with the world's need and you will meet countless men and women whose hearts are hungry for the living God. It will be your sacred privilege to minister to their needs and to bring to them words of life. You are to be among men as *those* who *serve,* ever testifying within the varied activities of our common life to the infinite love of God, shed abroad in Christ Jesus.

When you were commissioned you consecrated *yourselves* to this service by declaring

That you sincerely believed you had been led by the Spirit of God to engage in this work and to assume its responsibilities;

That, in humble reliance upon divine grace, you would make it the supreme purpose of your *lives* to give *yourselves* unreservedly to the work of Christ in your appointed field;

That you would be diligent in prayer, in the reading of the Holy Scriptures, and in such studies as help to the knowledge of God and His Kingdom;

That you would earnestly seek to carry forward your ministry in humility, in sincerity and in love, laboring in hearty cooperation with your fellow workers, under the direction of our Church.

Such a vocation confers a great privilege; it also lays upon you a solemn responsibility, and together we bow before Almighty God in thankfulness for your dedication and in earnest petition that his purpose be fulfilled in you. Let us pray.

Then shall all bow for a period of silent prayer, after which the Minister shall pray:

Now may the God of Peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Then the Minister, taking the right hand and repeating the name, shall say:

N, on behalf of this congregation, I congratulate you that you have been commissioned by our Church to carry the gospel of our Lord Jesus Christ into all the world. God bless you as you take up this great work.

Then shall all the people stand, and the Minister, addressing them, shall say:

Members of this congregation, I commend to you *these friends* whom our Church has commissioned to carry into all the world the sacred and imperishable message of eternal salvation.

In this holy moment, we, too, are called to a renewed consecration of our lives to Christ and His Kingdom. As *these,* our fellow *workers, go* forth to serve, let us assure *them* that we are with *them* in spirit and are supporting *them* by word and gift and deed.

Then all the people, addressing the new Missionaries or Deaconesses, shall say:

We rejoice to recognize you as *Missionaries* (or *Deaconesses)* of our Church and we thank God that you have dedicated *your lives* to this service wherever His Spirit shall lead.

We will follow you with our prayers; we will support your work with our gifts; and together we will strive to minister to the needs of our fellow men and to bring to them the saving knowledge of our Lord Jesus Christ.

Then shall all the people and the new Missionaries or Deaconesses join in saying:

We, being many, are one body in Christ, and every one members one of another.

United we pray: Thy Kingdom come, thy will be done on earth as it is in heaven; and to this end we dedicate ourselves. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Here let the people be seated and with heads bowed offer their personal intercessions for those who have been commissioned and for the missionary enterprise. After a period of silence, the Minister shall offer the closing prayer:

For this cause I bow my knees unto the Father; from whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth; and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God.

Now unto Him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto Him be glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen.

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100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the Society. Listing is by conferences. (Names received up to January 15, 1955)

BALTIMORE: ***Baltimore West District*****—Boring**

ERIE: ***Meadville District*****—Riceville**

GENESSEE: **(no district names)—Wellsboro (Pa.), Canadice, N. Y., Pendleton Center, N. Y.**

NORTHERN NEW YORK: ***St. Lawrence District*****—Madrid**

PITTSBURGH: ***Blairsville District*****—Hazlett**

WYOMING: ***Wilkes Barre District*****—East Rush**

FLORIDA: ***Tampa District*****—Manhattan Avenue**

HOLSTON: ***Clinton District*****—Oliver Springs,**
Johnson District**—St. Paul,**
Morristown District**—Rutledge**

MEMPHIS: ***Brownsville District*****—Glimp**

NORTH CAROLINA: ***Elizabeth City District*****—Makey's, Whorton Trinity,**
Wilmington District**—Chadbourn, Bakers**

NORTH GEORGIA: ***Dalton District*****—Cove (Kensington) Liberty Hill, Mt. Pleasant, Resaca**
Decatur-Oxford District**—Zora**

NORTH MISSISSIPPI: ***Aberdeen District*****—Concord**

SOUTH CAROLINA: ***Columbia District*****—Chapin, Gilbert, Shiloh-Jenkinsville**

SOUTH GEORGIA: ***Americus District*****—Milan**
Thomasville District**—County Line**

TENNESSEE: ***Murfreesboro District*****—Forrest Mill**

VIRGINIA: ***Norfolk District*****—Riverdale**

WESTERN NORTH CAROLINA: ***Salisbury District*****—Center**
Waynesville District**—Maggie**

LEXINGTON: ***Louisville District*****—Barnes Chapel**

LOUISIANA: ***Baton Rouge District*****—Neely**

ILLINOIS: ***Jacksonville District*****—Rushville**
Peoria District**—St. David**

INDIANA: ***Columbus District*****—Hayden, Manchester, Zoar**

IOWA-DES MOINES: ***Council Bluffs District*****—Carson, Bridgewater, Stratton**
Creston District**—Davis City**
Des Moines District**—Cambria, Ira**
Ottumwa District**—Martensburg**

MICHIGAN: ***Grand Rapids District*****—Pewamo**
Grand Traverse District**—Traverse City 14th Street, Butterfield**

MINNESOTA: ***Duluth District*****—Marble**
Mankato District**—Elmore**
Winona District**—Browndale, Douglas, Grand Meadow, Mazeppa**

NORTH-EAST OHIO: ***Cleveland District*****—Cleveland, Oehlhoff Memorial**
Steubenville District**—Mt. Hope, Deersville Charge**

NORTH DAKOTA: ***Northern District*****—Voltaire**
Southern District**—Grassy Butte**

NORTH INDIANA: ***Richmond District*****—Millgrove, Zion's Chapel**
Warsaw District**—Kimmell, Palestine**

NORTH IOWA: ***Dubuque District*****—Delhi, Oneida, Volga**
Ft. Dodge District**—Rinard**
Waterloo District**—Kensett**

SOUTHERN ILLINOIS: ***Olney District*****—Bethel (Allendale Circuit), Landes**

WEST WISCONSIN: ***Southern District*****—Beetown**

WISCONSIN: **(no district named) Stevensville**

CENTRAL KANSAS: ***Salina District*****—Galva, Luray, Willowdale**

KANSAS: ***Emporia District*****—Alma, Elk Falls, Moline, Wilsey**

MISSOURI: ***Kirksville District*****—Ashton, Athens**
St. Joseph District**— Cameron, Ebenezer, Ridgeville, Weatherby**

NEBRASKA: ***Kearney District*****—Riverdale**
Lincoln District**—Ellis**
McCook District**—Beukleman**
Northwest District**—Hull**

NEW MEXICO: ***Pecos District*****—Wickett, Texas**

NORTH ARKANSAS: ***Batesville District*****—Midway**

SOUTHWEST MISSOURI: ***Joplin District*****—Maple Grove**
Sedalia District**—Dresden**

COLORADO: ***Pueblo District*****—Bristol**

HAWAII MISSION: **Maui, T. H.—Lahaina Filipino; Honolulu, T. H.—First Korean**

MONTANA: ***North Central District*****—Belt**
Southeast District**—Ryegate**

PACIFIC-NORTHWEST: ***Columbia River District*****—Chelan**
North Puget Sound District**—Mount Vernon Grace**

PACIFIC JAPANESE PROVISIONAL: **Livingston**

THE FOLLOWING DISTRICTS ARE REPORTED AS 100 PERCENT ORGANIZED: This means that there is a Woman's Society of Christian Service, or a member or members, or a Wesleyan Service Guild, in every church of the District. Names of such Districts will be published *once only* during the quadrennium.

NEW YORK: ***New York District***

FLORIDA (SE): ***Tampa District***

NORTH GEORGIA: ***Atlanta East, Atlanta West, Lagrange Districts***

WEST TEXAS (Central): ***Waco District***

PACIFIC NORTHWEST: ***Columbia River District***

BY-LAW REVISIONS

In last month's issue the changes in the By-laws of the Wesleyan Service Guild Unit in the Local Church were listed. Here we give the complete by-laws for district and conference as they now stand, with the important changes that were made.

By-Laws of the District Wesleyan Service Guild

rticle 1.—Name

Within the district Woman's So-ety of Christian Service there ıall be for employed women a dis-ict Wesleyan Service Guild.

rticle 2.—Purpose

The purpose of the district Wes-yan Service Guild shall be to lan and direct the work of the Vesleyan Service Guild within the istrict in accordance with the onstitution and by-laws of the Voman's Division of Christian ervice.

rticle 3.—Membership

Representatives from the Wes-yan Service Guild units in the ocal church, the number to be de-ermined by the district Wesleyan ervice Guild according to its re-uirements, such unit officers of the Vesleyan Service Guild as the dis-ict Wesleyan Service Guild may etermine, members of the district Vesleyan Service Guild standing ommittee, and members of the tanding Committee of the Wes-yan Service Guild of the Woman's Division of Christian Service re-ding within the district shall be ıembers of the district Wesleyan ervice Guild.

rticle 4.—Officers and Their Duties

Section 1. There shall be a sec-etary of the Wesleyan Service Guild who shall be the presiding fficer of the district Wesleyan ervice Guild. There also shall be recording secretary.

Section 2. These officers shall be elected from the membership of the Wesleyan Service Guilds within the district.

Section 3. (1) The secretary of the Wesleyan Service Guild shall preside at the meetings of the district Wesleyan Service Guild and serve as chairman of the standing Committee of the District Wesleyan Service Guild. She shall promote the work of the Wesleyan Service Guild within the district; she shall receive reports from the secretaries of Promotion of the units of the Wesleyan Service Guild in the local church; she shall report regularly to the Woman's Society of Christian Service of the district and to the secretary of the conference Wesleyan Service Guild. She shall have responsibility for district members of the Wesleyan Service Guild. She shall be responsible for planning of meetings of the district Wesleyan Service Guild; she shall represent the Wesleyan Service Guild and present its interests at the meetings of the district Woman's Society of Christian Service, of which she shall be an officer. She shall attend, as far as possible, unit meetings of the Wesleyan Service Guild and shall be a member of the executive committee of the district Woman's Society of Christian Service. She shall present a budget to the Committee on Finance of the District Woman's Society of Christian Service.

(2) The recording secretary shall keep the minutes of the district meetings and perform such other duties as may be authorized by the district Wesleyan Service Guild.

Article 5.—Meetings

There shall be an annual meeting of the district Wesleyan Service Guild where reports shall be received and necessary business transacted. This meeting may be combined with a Guild Weekend at which time there may be a program of inspiration.

Article 6.—Committees and Their Duties

Section 1. There shall be a standing Committee of the Wesleyan Service Guild of the district composed of the secretary of the district Wesleyan Service Guild, the recording secretary, the unit presidents of the Wesleyan Service Guild, the secretary of Promotion of the district Woman's Society of Christian Service, the treasurer of the district Woman's Society of Christian Service, and two other representatives of the Woman's Society of Christian Service to be elected by the district Wesleyan Service Guild, these two members to be optional in districts where there are less than six units of the Wesleyan Service Guild. Such additional members as the work demands may be coopted.

Section 2. The standing Committee of the Wesleyan Service Guild of the district shall assist in the planning of the work of the Wesleyan Service Guild within the district. The committee may set up subcommittees to carry on the work of Spiritual Life, Missionary Education and Service, Christian Social Relations and Local Church Activities, Status of Women, Supply Work, and Literature and Publications, the chairmen of which shall be members of the standing committee.

Section 3. There shall be a Committee on Nominations composed of three to seven members, whose duty shall be to present nominations of all officers.

Article 7.—Elections

Section 1. The officers of the district Wesleyan Service Guild, the two representatives of the district Woman's Society of Christian Service to serve on the standing Committee of the Guild, and the Committee on Nominations shall be elected at a meeting of the district Wesleyan Service Guild. The term of office and the time of assuming office shall conform to that prevailing in the district Woman's Society of Christian Service.

Section 2. Vacancies occurring *ad interim* shall be filled for the remainder of the term involved by the standing Committee of the Wesleyan Service Guild of the district.

Section 3. The election of the district secretary of the Wesleyan Service Guild shall be confirmed by the district Woman's Society of Christian Service.

Article 8.—Amendments

Proposed amendments to these by-laws may be made, on the recommendation of the standing Committee of the Wesleyan Service Guild of the Woman's Division, to the division by a majority vote, at any Annual Meeting of the division, provided a thirty days' notice is given in writing to all members of the division by the executive committee of the division or by the standing Committee on Constitution and By-laws of the division.

Proposed amendments to by-laws of the Wesleyan Service Guild shall be sent to the standing Committee of the Wesleyan Service Guild of the Woman's Division in time for recommendation to the September meeting of the executive committee of the division.

By-Laws of the Conference Wesleyan Service Guild

Article 1.—Name

Within the conference Woman's Society of Christian Service there shall be for employed women a conference Wesleyan Service Guild.

Article 2.—Purpose

The purpose of the conference Wesleyan Service Guild shall be to plan and direct the work of the Wesleyan Service Guild within the conference in accordance with the constitution and by-laws of the Woman's Division of Christian Service.

Article 3.—Membership

Representatives from the Wesleyan Service Guilds in the districts, the number to be determined by the conference Wesleyan Service Guild according to its requirements, such district officers of the Wesleyan Service Guild as the conference Wesleyan Service Guild may determine, members of the conference Wesleyan Service Guild standing committee, and members of the standing Committee of the Wesleyan Service Guild of the Woman's Division of Christian Service residing within the conference shall be members of the conference Wesleyan Service Guild.

Article 4.—Officers and Their Duties

Section 1. There shall be a secretary of the Wesleyan Service Guild who shall be the presiding officer of the conference Wesleyan Service Guild. There also shall be a recording secretary.

Section 2. These officers shall be elected from the membership of the Wesleyan Service Guilds within the conference.

Section 3. (1) The secretary of the Wesleyan Service Guild shall preside at the meetings of the conference Wesleyan Service Guild and serve as chairman of the standing Committee of the Conference Wesleyan Service Guild. She shall promote the work of the Wesleyan Service Guild within the conference; she shall receive reports from district secretaries of the Wesleyan Service Guild; she shall report regularly to the Woman's Society of Christian Service of the conference and to the secretary of the Wesleyan Service Guild of the Woman's Division of Christian Service. She shall be responsible for planning of meetings of the conference Wesleyan Service Guild; she shall represent the Wesleyan Service Guild and present its interests at the meetings of the conference Woman's Society of Christian Service of which she shall be an officer. She shall attend, as far as possible, district meetings of the Wesleyan Service Guild and shall be a member of the executive committee of the conference Woman's Society of Christian Service. She shall present a budget to the Committee on Finance of the conference Woman's Society of Christian Service.

(2) The recording secretary shall keep the minutes of the conference meetings and perform such other duties as may be authorized by the conference Wesleyan Service Guild.

Article 5.—Meetings

There shall be an annual meeting of the conference Wesleyan Service Guild where reports shall be received and necessary business transacted. This meeting may be combined with a Guild Weekend at which time there may be a program of inspiration.

Article 6.—Committees and Their Duties

Section 1. There shall be a standing Committee of the Wesleyan Service Guild of the conference, composed of the secretary of the conference Wesleyan Service Guild, the recording secretary, the district secretaries of the Wesleyan Service Guild, the secretary of Promotion of the conference Woman's Society of Christian Service, the treasurer of the conference Woman's Society of Christian Service, and two other representatives of the Woman's Society of Christian Service to be elected by the conference Wesleyan Service Guild, these two members to be optional in conferences where there are less than six districts. Such additional members as the work demands may be coopted.

Section 2. The standing Committee of the Wesleyan Service Guild of the conference shall assist in the planning of the work of the Wesleyan Service Guild within the conference. The committee may

up subcommittees to carry on work of Spiritual Life, Missionary Education and Service, ristian Social Relations and cal Church Activities, Status of omen, Supply Work, and Literare and Publications, the chairn of which shall be members of standing committee.

Section 3. There shall be a mmittee on Nominations comsed of three to seven members, ose duty shall be to present nomtions of all officers.

ticle 7.—Elections

Section 1. The officers of the nference Wesleyan Service Guild, two representatives of the conence Woman's Society of Chrisn Service to serve on the standing mmittee of the Guild, and the nmittee on nominations shall be cted at a meeting of the conence Wesleyan Service Guild. e term of office and the time of suming office shall conform to at prevailing in the conference oman's Society of Christian Serv-

Section 2. Vacancies occurring *interim* shall be filled for the nainder of the term involved by e standing Committee of the esleyan Service Guild of the conence.

Section 3. The election of the nference secretary of the Wesan Service Guild shall be conmed by the conference Woman's ciety of Christian Service.

ticle 8.—Amendments

Proposed amendments to these -laws may be made, on the recmmendation of the standing Comttee of the Wesleyan Service uild of the Woman's Division to e division by a majority vote, at y Annual Meeting of the division, ovided a thirty days' notice is ven in writing to all members of e division by the executive comttee of the division or by the anding Committee on Constituon and By-laws of the division. Proposed amendments to by-laws the Wesleyan Service Guild all be sent to the standing Comttee of the Wesleyan Service Guild of the Woman's Division in time for recommendation to the September meeting of the executive committee of the division.

By-Laws of the Jurisdiction Wesleyan Service Guild

The jurisdiction by-laws are the same as the conference by-laws with these exceptions:

1. Wherever the word "conference" is used, substitute "jurisdiction," and for "district" substitute "conference."

2. In Article 7, Section 1, insert the word "quadrennially" after "elected," so that the first sentence reads, "The officers of the jurisdiction Wesleyan Service Guild, the two representatives of the jurisdiction Woman's Society of Christian Service to serve on the standing Committee of the Guild, and the Committee on Nominations shall be elected quadrennially at a meeting of the jurisdiction Wesleyan Service Guild."

3. In Article 6, Section 1. There is no optional membership for the two elected members of the Woman's Society of Christian Service. There are always to be four representatives of the Woman's Society of Christian Service on the Jurisdiction Guild standing Committee in addition to the jurisdiction president, who is a member ex-officio.

Explanation of Changes

In explaining the changes, we take the conference as the example since the district, conference, and jurisdiction follow the same pattern. For the key to explanations of the district changes substitute in the following paragraphs the word "district" for "conference" and "unit in the local church" for "district." For jurisdiction by-law explanations, substitute "jurisdiction" for "conference" and "conference" for "district" and "district" for "unit."

If you will turn to the former by-laws as they appear in the Fourteenth Annual Report, you will find that Article 1 provides for a committee of the Wesleyan Service Guild, but there is no provision for a conference Wesleyan Service Guild. In other words, the Wesleyan Service Guild beyond the unit in the local church, has existed merely as a committee. The new Article 1 sets up the conference Wesleyan Service Guild.

Article 3 designates the membership of the conference Wesleyan Service Guild. This is very important, since it denotes who shall be the voting members of the conference Wesleyan Service Guild. The conference Wesleyan Service Guild decides how many representatives there shall be from each district. The district secretary is automatically a member by virtue of her membership on the conference Guild standing Committee. It is important to set the number of voting members, for if all who attend a conference Guild meeting are allowed to vote, a unit with a large representation might control the election, with no such intent.

There are two elected officers (Article 4, Section 1.), one being the secretary of the Wesleyan Service Guild who is the presiding officer, the other the recording secretary. The name "Secretary of the Wesleyan Service Guild" was studied carefully, since it did not seem to be quite the right term for a presiding officer. It did not seem possible to find another name for this officer, since she must be secretary of the Wesleyan Service Guild in her relationship to the Woman's Society of Christian Service as a member of the conference executive committee. She is, however, the presiding officer in her relationship to the Guild itself.

Article 5 provides for an annual meeting of the Wesleyan Service Guild, which may be a business session within the Guild Weekend.

Article 6 gives the committees and their duties. The Committee on Nominations is a new provision. Note that the conference Guild Committee is called the "standing Committee." There is one very important change here in that the two members at large from the Woman's Society of Christian Serv-

ice are optional in conferences with less than six districts and in districts with less than six units. This was done to eliminate the possibility of having on the standing Committee too large a representation from the Woman's Society of Christian Service in comparison to the Guild representation. In a conference with three districts, there might have been only five Guild members on the committee. If this committee had four representatives from the Woman's Society in addition to the conference president of the Woman's Society, who is a member ex-officio, there also would have been five Woman's Society members. Now, in a conference of this size, there need be only two Woman's Society representatives in addition to the president of the conference. Others may be coopted when needed for special purposes.

Section 2 of Article 6 makes provision for sub-committees on lines of work. Note that this is not mandatory, but may be done in order to assist the conference secretary and the standing Committee in planning and carrying on the work of the Wesleyan Service Guild in the conference. These committees bring their particular lines of work into the Guild program of the conference.

For instance, the conference chairman of Missionary Education and her sub-committee get all the information and inspiration they can possibly obtain from all sources, especially from the standing Committee chairman and the jurisdiction chairman of Missionary Education of the Wesleyan Service Guild, the conference secretary of Missionary Education of the Woman's Society of Christian Service, from Conference Schools of Missions and Christian Service, from THE METHODIST WOMAN and all literature recommended therein, and from WORLD OUTLOOK. They put all their information together, studying it carefully and lifting out the things that should be stressed in the Wesleyan Service Guild. Then the chairman presents the findings to the Guild conference standing Committee meeting where the total program for the Guilds in the conference is planned. Each of the other chairmen does the same thing, bringing the findings of her sub-committee to the standing Committee so that all members of the committee can work together toward an integrated and coordinated program.

Aside from this, there are many other things these sub-committees should do. First of all, there are some committees where the chairmen may serve in place of the Guild secretary. The by-laws of the Woman's Society of Christian Service tell which committees may have a representative other than the Guild secretary. The sub-committee chairmen are also responsible for seeing that their line of work gets sufficient attention at the Guild Weekends. They may need to send communications to the district or local Guilds from time to time on matters which can not wait until the Guild committee meeting or the Guild Weekend. To give a specific instance, did you Chairman of Spiritual Life do anything about the Readers' Count (See THE METHODIST WOMAN September, page 14, and Novembe page 35.)

There is a question on the repor blank of the local secretary of Pro motion pertaining to each line o work. The conference secretary should allow the chairmen to se these reports so that they ma lift out the answers to the ques tions and be guided by them as t the educational needs of the Guil members.

It will be noted also that, whil no conference is obliged to hav these sub-committees, where ther are such, the chairmen are mem bers of the conference standin committee.

SUMMER VACATIONS

Attention—Deaconesses and Missionaries

The Woman's Division of Christian Service maintains two vacation rest homes at Chautauqua, New York, which are open during July and August and offer excellent opportunities for relaxation in comfortable surroundings. Chautauqua Institute provides entertainment and enrichment through its cultural and religious program. Make reservations early.

***Fenton Rest Home*—for deaconesses only—no charge for lodging. Good cafeteria and tearoom service available.**

Address Miss Cynthia Brooks, 91 Bay State Road, Boston 15, Massachusetts, for reservations.

***Chautauqua Missionary Home* receives deaconesses, missionaries, and other church workers, who find it a restful vacation home beautifully located overlooking Lake Chautauqua. Special rates for deaconesses and missionaries. If any rooms are not taken by our workers, other interested church people may be admitted at regular rates. Dining room service provided at reasonable rates.**

Address Mrs. Charles H. Thomas, York, for reservations.

A.P.O. Address Discontinued for Korea Missionaries

The American military forces in Korea have given notice to all American civilian personnel not related to the United Nations Command, that the privilege of sending and receiving mail through A.P.O. (Army Post Office) channels will be discontinued as of March 31, 1955. This means that any A.P.O. mail received in Korea after March 31 will probably be returned to the sender. Friends of our missionaries in Korea should therefore send mail addressed to their residences or postal boxes in the cities in which they reside. The 10 cent international air forms may be used for first class letters without enclosures. The Korean mail service is now quite reliable and the usual international postal regulations will cover all mailings.

Our missionaries have also been informed that military commissary privileges will be withdrawn as of March 31. This is the usual procedure when a degree of normalcy has been established in a nation's economic life following American military action. Hereafter household provisions must be purchased through commercial establishments or ordered from the United States or Hongkong.

Summer School Opportunities

Listed by MISS ELIZABETH STINSON *and* HELEN L. JOHNSON

isdiction Schools of Missions and Christian Service, 1955

TRAL JURISDICTION, Gulfside Assembly, Waveland, Mississippi
June 11-18
Dean: MRS. G. C. BROWN, R. F. D. No. 1, Box 265, Johns Island, South Carolina.
Chairman: MRS. M. M. DRAKE, 1032 Second Avenue, S., Nashville 10, Tennessee

TH CENTRAL JURISDICTION, Albion College, Albion, Michigan
June 13-18
Dean and Chairman: MRS. HAROLD M. BAKER, 3433 Secor Road, Toledo 6, Ohio.

THEASTERN JURISDICTION, Goucher College, Towson, Maryland
June 15-22
Dean and Chairman: MRS. PAUL G. MASTERS, 1483 Welsh Road, Huntingdon Valley, Pennsylvania.

TH CENTRAL JURISDICTION, Mt. Sequoyah, Fayetteville, Arkansas.....June 21-28
Dean: MRS. HAROLD L. SOULEN, 204 Crescent Boulevard, Hutchinson, Kansas
Chairman: MRS. VIRGIL NEELY, 2248 N. W. 19th Street, Oklahoma City 7, Oklahoma.

THEASTERN JURISDICTION, Lake Junaluska, North Carolina
July 6-14
Dean: MRS. HERBERT WEAVER, 3718 Brighton Road, Nashville, Tennessee.
Chairman: MRS. L. L. JACKSON, 1413 Cleburne Avenue, Birmingham, Alabama.

TERN JURISDICTION, Westminster College, Salt Lake City, Utah
June 22-28
Dean: MRS. F. W. BATTEN, Box 655, Dos Palos, California.
Chairman: MRS. F. R. SANDERS, 5825 S. E. 44th Avenue, Portland 6, Oregon.

Conference Schools and Institutes

CENTRAL JURISDICTION

TRAL ALABAMA—Daniel Payne College, 6415 Washington Boulevard, Birmingham, Alabama.....July 18-22
Dean: MRS. L. M. LEETH, 630 Vine Street, Decatur, Alabama.
Chairman: MRS. W. L. TURNER, 309 8th Avenue, W., Birmingham 4, Alabama.

TRAL WEST—National College for Christian Workers, Kansas City, Missouri .....July 10-15
Dean: MISS JOSEPHINE C. BANKS, 4211 Cook Avenue, St. Louis, Missouri.
Chairman: MRS. C. C. REYNOLDS, 4524 Cottage Avenue, St. Louis 13, Missouri.

AWARE—Cheyney State Teachers College, Cheyney, Pennsylvania
July 17-23
Dean: MRS. HORACE HENRY, 1311 Tatnall Street, Wilmington, Delaware.
Chairman: MRS. THOMAS A. ANDERSON, 168-16 104th Avenue, Jamaica 33, New York.

T TENNESSEE—Morristown College, Morristown, Tennessee
August 29-September 2
Dean: MRS. W. M. CRAWFORD, 420 Goodson Street, Morristown, Tennessee.
Chairman: MRS. M. G. BOYD, Morristown College, Morristown, Tennessee.

RIDA—Boylan-Haven School, Jacksonville, Florida.....June 21-26
Dean: MRS. S. MARION WEEKS, Box 310, Gainesville, Florida.
Chairman: MRS. B. C. EMANUEL, 1718 Davis Street, Jacksonville 4, Florida.

RGIA—Clark College, Atlanta, Georgia.....August 15-19
Dean: MISS SUSIE M. CUNNINGHAM, 396 Edwards Street, N. W., Atlanta, Georgia.
Chairman: MRS. HARRY V. RICHARDSON, Gammon Seminary, Atlanta, Georgia.

NGTON—Kentucky State College, Frankfort, Kentucky.....July 18-22
Dean: MRS. R. LUCILLE PORTER, 4162 West Warren Avenue, Detroit 10, Michigan.
Chairman: MRS. S. B. LESTER, 3128 North Harding Avenue, Indianapolis 23, Indiana.

TH CAROLINA—Bennett College, Greensboro, North Carolina
June 26-July 1
Dean: MISS ISABELLE R. JONES, 340 College St., Asheville, North Carolina.
Chairman: MRS. L. A. BROWN, 220 Woodfin Street, Asheville, North Carolina

TH CAROLINA—Mather Academy, Camden, South Carolina
June 26-July 1
Dean: REV. HUBERT V. MANNING, 59 Nassau Street, Charleston, South Carolina.
Chairman: MRS. G. C. BROWN, Route 1, Box 265, Johns Island, South Carolina.

THWEST—Aldersgate Camp, Little Rock, Arkansas.....June 27-July 1
Dean: MRS. B. F. SCOTT, 1717 N. E. Ninth Street, Oklahoma City, Oklahoma.
Chairman: MRS. A. H. JONES, 3019 State Street, Little Rock, Arkansas.

NESSEE—A and I State University, Nashville, Tennessee.....July 18-23
Dean: REV. JULIUS C. JOHNSON, 1109 First Avenue, S., Nashville, Tennessee.
Chairman: MRS. J. E. SUGGS, 3105 Albion Street, Nashville, Tennessee.

TEXAS—Wiley College, Marshall, Texas.....July 9-15
Dean: MRS. M. J. DAVIS, 3024 Tuam Street, Houston, Texas.
Chairman: MRS. LOLA MAE CARTER, 6023 West Montgomery Road, Houston, Texas.

UPPER MISSISSIPPI—Rust College, Holly Springs, Mississippi.....August
Dean: REV. WALTER G. PRUITT, Winona, Mississippi.
Chairman: MRS. ELIZABETH COOPERWOOD, Box 577, Aberdeen, Mississippi.

WASHINGTON—Storer College, Harpers Ferry, West Virginia.....July 25-30
Dean: MRS. MILDRED BARNES, 614 South Washington Street, Alexandria, Virginia.
Chairman: MRS: KATHRYN M. DOTSON, Westminster, Maryland.

WEST TEXAS—Eliza Dee Hall, 1203 East Avenue, Austin, Texas.....July 18-22
Dean: MRS. M. R. BELL, 1001 East Eighth Street, Austin, Texas.
Chairman: MRS. L. E. MOORE, 1915 East 12th Street, Austin, Texas.

NORTH CENTRAL JURISDICTION

DETROIT—
Adrian School—Adrian College, Adrian, Michigan.....July 11-15
Dean and Chairman: MRS. C. KIRK RAE, 937 East Seventh Street, Flint, Michigan.
Marquette Institute—Northern Michigan College of Education, Marquette, Michigan.....August 8-10
Dean: MRS. R. W. NEBEL, 118 West Chocolay, Munising, Michigan.
Chairman: MRS. C. KIRK RAE, 937 East Seventh Street, Flint, Michigan.

ILLINOIS—Illinois Wesleyan University, Bloomington, Illinois.....June 20-24
Dean: MRS. A. B. APPLEBEE, Applebee Farms, Jacksonville, Illinois.
Chairman: MRS. C. D. LAWSON, 903 South College Avenue, Aledo, Illinois.

INDIANA—Bishop Roberts Park (Rivervale) Mitchell, Indiana.....July 3-8
Dean: MRS. ROY PRIEST, Route 5, Box 306, Evansville, Indiana.
Chairman: MRS. FRANK ELLIS, 516 East Court Avenue, Jeffersonville, Indiana.

IOWA-DES MOINES—Iowa Wesleyan College, Mount Pleasant, Iowa
June 27-July 1
Dean: MRS. RALPH McGEE, 800 South Jackson Street, Osceola, Iowa.
Chairman: MRS. JOHN ROWLEY, 646 McKinley, Burlington, Iowa.

MICHIGAN—
Albion Institute—Albion College, Albion, Michigan.....June 20-23
Dean:
Chairman: MRS. F. L. BULL, 65 South State Street, Sparta, Michigan.
Alma Institute—Alma College, Alma, Michigan.....June 27-30
Dean: MRS. CHRIS J. KLOPFENSTEIN, 25 Maple Terrace, Battle Creek, Michigan.
Chairman: MRS. F. L. BULL, 65 South State Street, Sparta, Michigan.

MINNESOTA—(Institute) Hamline University, St. Paul 6, Minnesota
June 20-24
Dean: MRS. ARTHUR T. HENRICI, 130 Arthur Avenue, S. E., Minneapolis 14, Minnesota.
Chairman: MRS. W. S. SORENSEN, 2421 West Rogers Parkway, Duluth, Minnesota.

NORTH DAKOTA—(Institute) Wesley College, Grand Forks, North Dakota
July 11-14
Dean: MRS. J. H. PANNEBAKER, 905 North Thirteenth Street, Fargo, North Dakota.
Chairman: MRS. ANDREW HAIBECK, 613 Eighth Street, S., Fargo, North Dakota.

NORTH-EAST OHIO
Bethesda School—Epworth Park, Bethesda, Ohio.....August 7-12
Dean: MRS. BOLON BARNHOUSE, 834 Walnut Street, Caldwell, Ohio
Chairman: MRS. MILTON H. BEEMAN, 10 Belmont Avenue, Mt. Vernon, Ohio.
Lakeside School—Lakeside, Ohio.....July 17-22
Dean: MRS. H. F. BRANDT, Pioneer Trail, Aurora, Ohio.
Chairman: MRS. MILTON H. BEEMAN, 10 Belmont Avenue, Mt. Vernon, Ohio.

NORTH INDIANA—Epworth Forest, Leesburg, Indiana.....June 19-24
Dean: MRS. B. H. FRANKLIN, 316 East Eighth Street, Logansport, Indiana.
Chairman: MRS. J. E. THACKER, 636 North Second Street, Decatur, Indiana.

NORTH IOWA—Clear Lake, Iowa.....June 27-July 1
Dean and Chairman: MRS. FRANK O. JOHNSON, Box 466, Humboldt, Iowa.

NORTHWEST INDIANA—Battleground, Indiana.....
Dean and Chairman: MRS. STANLEY ROLSTON, Morocco, Indiana.

OHIO—
Delaware School—Ohio Wesleyan University, Delaware, Ohio
June 26-July 1
Dean and Chairman: MRS. VAUGHN H. SIMONS, 3047 Griest Avenue, Cincinnati 8, Ohio.
Lakeside School—Methodist Camp Grounds, Lakeside, Ohio—July 24-29
Dean: MRS. LAWRENCE K. HONECK, Napoleon, Ohio.
Chairman: MRS. VAUGHN H. SIMONS, 3047 Griest Avenue, Cincinnati 8, Ohio.
Lancaster School—Methodist Camp Grounds, Lancaster, Ohio
July 17-22
Dean: MRS. HOMER REBER, R. F. D., Ashville, Ohio.
Chairman: MRS. VAUGHAN H. SIMONS, 3047 Griest Avenue, Cincinnati 8, Ohio.

Sabina School—Methodist Camp Grounds, Sabina, Ohio.....July 10-15
Dean: MRS. CHARLES F. BAILEY, 602 The Alameda, Middletown, Ohio.
Chairman: MRS. VAUGHN H. SIMONS, 3047 Griest Avenue, Cincinnati 8, Ohio

ROCK RIVER—Elmhurst College, Elmhurst, Illinois.....June 27-July 1
Dean: MRS. LORAN M. AGLER, 9009 Parnell, Chicago 20, Illinois.
Chairman: MRS. C. CLIFFORD CUMMINGS, 168 South Commonwealth Avenue, Elgin, Illinois.

SOUTH DAKOTA—
Lake Poinsett Institute—Lake Poinsett Methodist Camp, Arlington, South Dakota .....July 12-15
Dean: MRS. J. A. MINER, Box 225, Watertown, South Dakota.
Chairman: MRS. L. C. ARCHER, 921 South Tenth Avenue, Sioux Falls, South Dakota.
Pactola Institute—(New location not yet decided).....
Dean: MRS. ALVIN RAU, 1123 Eleventh Street, Rapid City, South Dakota.
Chairman: MRS. L. C. ARCHER, 921 South Tenth Avenue, Sioux Falls, South Dakota

SOUTHERN ILLINOIS—McKendell College, Lebanon, Illinois.....August 1-5
Dean: MRS. S. W. MITCHELL, 14 Glenview Drive, Belleville, Illinois.
Chairman: MRS. C. J. JACOBY, Fairmount Addition, Alton, Illinois.

WEST WISCONSIN—
Pine Lake—Westfield, Wisconsin.....August 1-5
Dean: MRS. D. W. IRISH, 3926 Mineral Point Road, Madison 5, Wisconsin.
Chairman: MRS. JOHN OTTEN, 115 North 23rd Street, La Crosse, Wisconsin.
Whispering Pines—Frederic, Wisconsin.....July 25-29
Dean: MRS. A. R. HENRY, 806 South Barstow Street, Eau Claire, Wisconsin.
Chairman: MRS. JOHN OTTEN, 115 North 23rd Street, La Crosse, Wisconsin.

WISCONSIN—Wayland Academy, Beaver Dam, Wisconsin.....July 19-23
Dean: MRS. R. LEE HUNDLEY, Thiensville, Wisconsin.
Chairman: MRS. CLIFFORD M. FRITZ, 1621 South 77 Street, West Allis 14, Wisconsin.

NORTHEASTERN JURISDICTION

BALTIMORE—Western Maryland College, Westminster, Maryland July 24-29
Dean and Chairman: MRS. LEIGHTON E. HARRELL, 4025 Tuckerman, Hyattsville, Maryland.

CENTRAL NEW YORK—(Institute) Keuka Fellowship, Keuka Park, New York July 25-28
Dean: MRS. J. HENRY RIGGLE, 16 Chapel Street, Seneca Falls, New York.
Chairman: MRS. PAUL THAYER, 428 West Seneca Street, Ithaca, New York.

CENTRAL PENNSYLVANIA—(Institute) Woman's Fellowship Week, Lycoming College, Williamsport, Pennsylvania.....July 3-8
Dean: MRS. W. LYNN CROWDING, 457 Pine Street, Williamsport, Pennsylvania.
Chairman: MRS. PAUL C. WEBB, 220 West 4th Street, Bloomsburg, Pennsylvania.

ERIE—Allegheny College, Meadville, Pennsylvania.....July 25-29
Dean and Chairman: MRS. ROY GRANDY, 50 South Third Street, Sharpsville, Pennsylvania.

GENESEE—(Institute) Camp Wesleyan, Silver Lake, New York.....July 10-15
Dean: MRS. LELAND G. DAVIS, 150 Brantwood Road, Buffalo, New York.

MAINE—The Methodist Conference Camp, Winthrop, Maine.....July 17-23
Chairman: MRS. G. DUNCAN MOORES, 99 Pleasant Street, Auburn, Maine.

NEW ENGLAND—Conference Center, Rolling Ridge, North Andover, Massachusetts .....September 12-16
Dean and Chairman: MRS. CHARLES C. McPHERSON, Southampton, Massachusetts.

NEW ENGLAND SOUTHERN—Camp Aldersgate, North Scituate, Rhode Island .....August 15-21
Dean: MRS. HOWARD BOYDEN, 29 Cedar Street, Taunton, Massachusetts.
Chairman: MRS. HARRY H. CHASE, 19 Kilton Street, Taunton, Massachusetts.

NEW HAMPSHIRE—
Chairman: MRS. HOWARD W. KNIGHT, 11 Gray Street, Nashua, New Hampshire.

NEW JERSEY—Pennington School for Boys, Pennington, New Jersey July 18-22
Dean and Chairman: MRS. HENRY D. EBNER, 1961 South Broad Street, Trenton 10, New Jersey.

NEW YORK—(Institute) Oakwood School, Poughkeepsie, New York July 5-8
Dean: MRS. L. GERALD KING, 79 Pine Street, Deposit, New York.
Chairman: MRS. ALAN W. HOLLENBECK, Central Valley, New York.

NEW YORK EAST—Methodist Training Center, Shelter Island Heights, New York.....July 11-18
Dean: MRS. ORVILLE W. HAWES, 135 Hobart Street, New Haven, Connecticut.
Chairman: MRS. RICHARD GRUNDMANN, 92 Cedar Street, Amityville, New York.

NEWARK—Centenary Junior College, Hackettstown, New Jersey.....June 24-28
Dean: MRS. CLIFFORD CLAY, Free Acres, Berkeley Heights, New Jersey.
Chairman: MRS. GEORGE K. HEARN, 35 Hawthorne St., Rutherford, New Jersey.

NORTHERN NEW YORK—Camp Aldersgate, Brantingham, New York July 25-29
Dean: MRS. PAUL ROY, 1541 Kemble Street, Utica, New York.
Chairman: MRS. JOHN W. WARREN, 269 Flower Avenue, West, Watertown, New York.

PENINSULA—Wesley Junior College, Dover, Delaware.....July 25-29
Dean and Chairman: MRS. HARRY B. HYGATE, 729 Nottingham Road, Wilmington 5, Delaware.

PHILADELPHIA—Pocono Plateau, Star Route, Cresco, Pennsylvania July 9-1
Dean: MRS. JOHN H. BARNES, JR., 316 South York Road, Hatboro, Pennsylvania.
Chairman: MRS. PHILIP C. HERR, 504 South Lansdowne Avenue, Lansdowne, Pennsylvania.

PITTSBURGH—(Institute) Methodist Training Center, Jumonville Star Route Uniontown, Pennsylvania.....July 17-2
Dean: MRS. J. MARVIN KINZER, 716 Broad Street, Sewickley, Pennsylvania.
Chairman: MRS. JOSIAH OSMOND, 415 Chase Street, Monongahela, Pennsylvania.

TROY—(Institute) Green Mountain Junior College, Poultney, Vermont July 12-1
Dean: MRS. DANIEL BROX, 71 Grant Avenue, Glens Falls, New York
Chairman: MRS. HAROLD GRIFFIS, 111 Van Rensselaer Avenue, Albany 4, New York

WEST VIRGINIA—West Virginia Wesleyan College, Buckhannon, West Virginia .....July 11-1
Dean: MRS. DON F. FREEMAN, 2108 McCorkle, S. E., Charleston, West Virginia.
Chairman: REV. ALFRED P. WALLACE, 511 Fifth Street, Parkersburg, West Virginia.

WYOMING—Keystone Junior College, La Plume, Pennsylvania.....July 11-1
Dean and Chairman: MRS. HAROLD A. McKENZIE, 34 Scott Street, Oxford, New York.

SOUTH CENTRAL JURISDICTION

CENTRAL KANSAS—Kansas Wesleyan University, Salina, Kansas July 31-August
Dean: REV. GLEN E. MATTHEW, Room 203, Derby Building, Wichita, Kansas.
Chairman: MRS. CHARLES FORD, 224 South Springfield, Anthony, Kansas.

CENTRAL TEXAS—John Tarleton College, Stephenville, Texas.....July 18-2
Dean: MRS. VIRGIL CHAFFIN, 302 West Highland, Comanche, Texas
Chairman: MRS. J. VIRGIL JAMES, 908 East Ross, Hamilton, Texas.

KANSAS—Baker University, Baldwin, Kansas.....July 11-1
Dean: REV. J. JOYCE WILSON, Baldwin, Kansas.
Chairman: MRS. H. B. LATIMER, 820 Missouri Street, Lawrence, Kansas

LITTLE ROCK—Aldersgate Camp, Little Rock, Arkansas.....July 11-1
Dean: MRS. EARL COTTON, 2023 Schiller, Little Rock, Arkansas.
Chairman: MRS. CURTIS WILLIAMS, Carlisle, Arkansas.

LOUISIANA—Centenary College, Shreveport, Louisiana.....August 8-1
Dean: MRS. ROBLEY W. DAVIS, Gilliam, Louisiana.
Chairman: MRS. L. B. KILPATRICK, Box 88, Shreveport, Louisiana.

NEBRASKA—Wesleyan University, Lincoln, Nebraska.....August 22-2
Dean: MRS. L. B. BOWEN, 3455 Orchard Street, Lincoln, Nebraska.
Chairman: MRS. CLYDE BURGE, 1818 Lincoln Boulevard, Beatrice, Nebraska.

NEW MEXICO—Sacramento Methodist Assembly, Sacramento, New Mexico July 18-2
Dean: REV. JOHN CARPENTER, 400 Morningside Drive, S. E., Albuquerque, New Mexico.
Chairman: MRS. R. V. ROBERTSON, 5015 Fifth Street, N. W., Albuquerque, New Mexico.

NORTH ARKANSAS—Hendrix College, Conway, Arkansas.....July 11-1
Dean: MRS. JAMES UPTON, Hendrix College, Conway, Arkansas.
Chairman: MISS MILDRED OSMENT, Box 105, Jonesboro, Arkansas.

NORTH TEXAS—Texas State College for Women, Denton, Texas.....July 11-1
Dean: MRS. F. A. RAY, Route 1, Denton, Texas.
Chairman: MRS. CLAUDE McKINNEY, Van Alstyne, Texas.

NORTHWEST TEXAS—Texas Technological, Lubbock, Texas July 25-2
Dean: MRS. GORDON BENNETT, 1632 Sayles Boulevard, Abilene, Texas.
Chairman: MRS. SAM GHOLSON, 909 Ninth Street, Wellington, Texas.

OKLAHOMA—
Camp Egan—Camp Egan, Tahlequah, Oklahoma.....July 11-1
Dean: MRS. ARTHUR HEWETT, 1615 West Main Street, Durant, Oklahoma.
Chairman: MRS. GEORGE METZEL, 1925 South Florence, Tulsa, Oklahoma.
Oklahoma City University—Oklahoma City University, Oklahoma City, Oklahoma .....July 18-2
Dean: MRS. EARL FOSTER, 825 N. W. 41st. Oklahoma City 18, Oklahoma.
Chairman: MRS. W. E. ROCKENBACH, 806 North Eighth, Duncan, Oklahoma.

ST. LOUIS-MISSOURI—Central College, Fayette, Missouri.....July 25-2
Dean: MRS. J. C. DAVIS, 1065 Wall Street, St. Louis 15, Missouri.
Chairman: MRS. C. L. DORRIS, 602 Washington Street, Canton, Missouri.

SOUTHWEST MISSOURI—National College for Christian Workers, Kansas City, Missouri .....July 18-2
Dean: DR. LOUIS B. CARPENTER, National College for Christian Workers, Kansas City, Missouri.
Chairman: MRS. H. H. KITE, 6109 Charlotte, Kansas City, Missouri.

SOUTHWEST TEXAS—Mount Wesley, Kerrville, Texas.....August 15-1
Dean: REV. HORACE KING, 535 Bandera Road, San Antonio, Texas.
Chairman: MRS. R. O. WHITE, Box 273, Rankin, Texas.

TEXAS—Lakeview Methodist Assembly, Route 5, Palestine, Texas.....July 11-1
Dean: MRS. HARMON LOWMAN, 1737 Avenue J, Huntsville, Texas.
Chairman: REV. DURWOOD FLEMING, 3471 Westheimer, Houston 6, Texas.

SOUTHEASTERN JURISDICTION

ALABAMA—Huntingdon College, Montgomery, Alabama.....July 25-2
Dean: MISS NADINE TURNIPSEED, 609 South Brundidge Street, Troy, Alabama.
Chairman: MRS. C. M. NUTTALL, 3763 MacLamar Road, Montgomery, Alabama.

RIDA—Florida Southern College, Lakeland, Florida.....July 30-August 5
Dean: MRS. R. E. RUTLAND, 2226 N. W. 2nd Avenue, Gainesville, Florida.
Chairman: MRS. C. D. WILLIAMS, Route 2, Box 146, Starke, Florida.
LSTON—Sullins College, Bristol, Virginia.....August 15-19
Dean: MRS. ROBERT L. WILCOX, 5317 Green Valley Road, Knoxville, Tennessee.
Chairman: MRS. W. D. ADDINGTON, Sunset View, Maryville, Tennessee.
TUCKY—Sue Bennett College, London, Kentucky.....August 1-5
Dean: MISS NANCY M. CAWOOD, 112 French Avenue, Winchester, Kentucky.
Chairman: MRS. W. B. OWSLEY, Rural Route 1, Morehead, Kentucky.
COLN LEADERSHIP TRAINING SCHOOL (in cooperation with Central Jurisdiction)—Kentucky State College, Frankfort, Kentucky
June 25-July 1
Dean: MRS. G. W. HUMMEL, 105 North Seminary, Madisonville, Kentucky.
Chairman: MRS. V. P. HENRY, 505 Letcher, Henderson, Kentucky.
ISVILLE—Lindsey Wilson College, Columbia, Kentucky.....August 1-5
Dean: MRS. LANDER J. CHISHOLM, Earlington, Kentucky.
Chairman: MISS FERN STOKES, 111 South McEwen Avenue, Earlington, Kentucky.
MPHIS—Lambuth College, Jackson, Tennessee.....August 15-19
Dean: MRS. W. S. ATKINS, Fulton, Kentucky.
Chairman: MRS. C. W. DUNLAP, 380 Holmes Circle, Memphis, Tennessee.
SISSIPPI—Methodist Seashore Assembly, Biloxi, Mississippi....August 1-5
Dean: MRS. J. W. CLARK, Utica, Mississippi.
Chairman: MRS. M. W. KIRKPATRICK, 113 Patton Avenue, Hattiesburg, Mississippi.
RTH ALABAMA—Birmingham Southern College, Birmingham, Alabama
August 29-September 2
Dean: MRS. E. O. SHIPMAN, 2017 Hickory Road, Birmingham, Alabama.
Chairman: MRS. R. M. HOWELL, 601 Seventh Street, West, Birmingham 4, Alabama.
RTH CAROLINA—Duke University, Durham, North Carolina
August 22-26
Dean: MRS. J. A. WARREN, Chapel Hill, North Carolina.
Chairman: MRS. S. A. DUNN, Enfield, North Carolina.
RTH GEORGIA—Emory University, Emory University, Georgia
August 22-26
Dean and Chairman: MRS. GEORGE W. LONGINO, 1155 Cahaba Dr., S. W., Atlanta, Georgia.
RTH MISSISSIPPI—Stephens Methodist Camp, Lake Stephens, Oxford, Mississippi .....August 15-19
Dean: MRS. A. N. WILLIAMSON, Greenwood, Mississippi.
Chairman: MRS. FELIX SUTPHIN, Grenada, Mississippi.
UTH CAROLINA—Columbia College, Columbia, South Carolina
August 8-12
Dean: MRS. L. A. HARTZOG, Olar, South Carolina.
Chairman: MRS. R. L. HOLROYD, Box 17, Chester, South Carolina.
UTH GEORGIA—Wesleyan College, Macon, Georgia.....August 8-12
Dean and Chairman: MRS. CLYDE J. NEWMAN, 1205 Palmyra Road, Albany, Georgia.
NNESSEE—Methodist Assembly Grounds, Beersheba Springs, Tennessee
July 25-29
Dean: MRS. STARKEY DUNCAN, North Belleview Drive, Nashville, Tennessee.
Chairman: MRS. F. A. CALHOUN, Box 326, Route 4, Columbia, Tennessee.
GINIA—Randolph Macon College, Lynchburg, Virginia
August 29-September 2
Dean: MRS. R. G. PULLEN, 512 Windsor Avenue, Lawrenceville, Virginia.
Chairman: MRS. J. BOYD TYRRELL, 2624 Fairway Drive, Roanoke, Virginia.
STERN NORTH CAROLINA—Pfeiffer College Misenheimer, North Carolina .....August 21-26
Dean: MRS. H. R. HARRELSON, 303 South Mulberry Street, Cherryville, North Carolina.
Chairman: MRS. CURTIS L. KOONTZ, 409 South State Street, Lexington, North Carolina.

WESTERN JURISDICTION

SKA MISSION—(Institute) Seward, Alaska.....June 26-28
Dean: MRS. WILLIAM KERNS, Box 1152, Douglas, Alaska.
Chairman:
IFORNIA-NEVADA—College of the Pacific, Stockton, California
August 8-12
Dean: MRS. T. F. BAUN, 324 Princeton Avenue, Fresno 4, California.
Chairman: MRS. CLARK NEWTON, 2054 Central Avenue, Alameda, California.
ORADO—
Pinecrest Institute—Palmer Lake, Colorado.....July 19-23
Dean: MRS. OSCAR W. LOW, 748 South Ogden Street, Denver 9, Colorado.
Chairman: MRS. GEORGE E. BERRY, 1946 Ninth Avenue, Greeley, Colorado.
Western Slope Institute, Montrose, Colorado.....July 13-15
Dean: MRS. OSCAR LOW, 748 South Ogden Street, Denver 9, Colorado.
Chairman: MRS. GEORGE E. BERRY, 1946 Ninth Avenue, Greeley, Colorado.
VAII MISSION—Camp Kailani, Kailua, Oahu, Hawaii.....August
Chairman: MRS. JAMES WIGGINS, Kahuku, Oahu, Hawaii.
HO—College of Idaho, Caldwell, Idaho.....July 5-9
Dean: MRS. WALTER A. MacARTHUR, Box 282, Twin Falls, Idaho.
Chairman: MRS. HENRY L. HAINES, 456 Eighth Street, Idaho Falls, Idaho.
NTANA—Deaconess Home for Children, Helena, Montana.....July 19-22
Dean and Chairman: MRS. VERNON E. LEWIS, Fort Benton, Montana.
GON—
Ashland—Ashland, Oregon.....July 18-22
Dean: MRS. ELLSWORTH M. TILTON, 124 South Kane Street, Roseburg, Oregon.
Chairman: MRS. EVERETT FABER, P. O. Box 125, Central Point, Oregon.
Camp Magruder—Camp Magruder, Bar View, Oregon.....July 10-15
Chairman: MRS. C. C. NIMS, 3418 N. E. Twentieth Street, Portland, Oregon.

PACIFIC NORTHWEST—College of Puget Sound, Tacoma, Washington.....
July 31-August 5
Dean: MRS. THOMAS SWAYZE, 2910 North 28th, Tacoma 7, Washington.
Chairman: MRS. WALTER EICHINGER, 2281 East 61st Street, Seattle 5, Washington.
SOUTHERN CALIFORNIA-ARIZONA—
University of Redlands—Redlands, California.....August 22-26
Dean: MRS. JOHN PAUL STONE, 4661 59th Street, San Diego 15, California.
Chairman: MRS. ARTHUR L. YOUNG, 1040 Avenue B, Redondo Beach, California.
University of Redlands—(Institute) University of Redlands, Redlands California .....August 16-19
Dean and Chairman: MRS. ARTHUR L. YOUNG, 1040 Avenue B, Redondo Beach, California.
WYOMING STATE—First Methodist Church, Sheridan, Wyoming....July 11-15
Dean and Chairman: MRS. B. F. RUSSELL, 410 South Thurmond Street, Sheridan, Wyoming.

CONFERENCE SUMMER SCHOOLS FOR GIRLS

CENTRAL PENNSYLVANIA—Carrie Barge Girls' School of Missions, Lycoming College, Williamsport, Pennsylvania.....June 27-July 3
Dean: Mrs. Fred S. Gorman, 507 27th Ave., Altoona, Pennsylvania
CENTRAL WEST—Girls' School of Missions, National College for Christian Workers, 5123 Truman Road, Kansas City, Missouri.....July 11-15
Dean: MISS JOSEPHINE C. BANKS, 4211 E. Cook Avenue, St. Louis 13, Missouri.
DETROIT—World Friendship Camp, Lake Huron Methodist Camp, Jeddo, Michigan .....July 31-August 6
Dean: Mrs. Lawrence Ward, Milan, Michigan.
GENESEE—Camp Wesleyan for Girls, Silver Lake, New York.....July 3-9
Dean: MRS. LELAND G. DAVIS, 150 Brantwood Road, Buffalo 21, New York.
KANSAS, MISSOURI, SOUTHWEST MISSOURI—School of Missions, House Party for Girls, National College for Christian Workers, 5123 Truman Road, Kansas City, Missouri.
June 5-10 (Senior) Dean: Mrs. Vern Elliott, Ridgeway, Missouri.
June 12-17 (Sophomore) Dean: Mrs. E. H. Robinson, 14 Crestview, Boonville, Missouri.
June 19-24 (Freshman) Dean: Mrs. J. W. Long, 7027 Agnes Ave., Kansas City, Missouri.
June 26-July 1 (7th and 8th grades)
MINNESOTA—Girls' World Friendship School, Little Camp in the Hills, Mission Farms No. 4 3401 Medicine Lake Boulevard, Minneapolis, Minnesota.....June 19-25
Dean: MRS. A. D. HEADLEY, 307 Jackson St., Anoka, Minnesota.
NEW JERSEY—New Jersey Conference Girls' House Party, Pennington School, Pennington, New Jersey.....June 20-24
Dean: MRS. W. GORDON LOWDEN, 147 E. Commerce Street, Bridgeton, New Jersey.
NORTH INDIANA—Yo-Pe-Mi-Ca, Epworth Forest, Route 1, Leesburg, Indiana .....June 19-25
Dean: MRS. CHARLES HARTMAN, Route 1, Monroeville, Indiana.
NORTH-EAST OHIO—Girls' School of Christian Service, Lakeside, Ohio
July 17-23
Dean: MRS. WADE T. TAYLOR, 626 Dueber Avenue, S. W., Canton 6, Ohio.
OHIO—Lakeside Northern and Southern Girls' School of Christian Service, Lakeside, Ohio.....June 12-18
Dean: MRS. W. C. TAYLOR, 3425 Edgevale Road, Toledo 6, Ohio.
PENINSULA—Girls' School of Missions and Service, Camp Pe-Co-Meth, Centreville, Maryland.....June 27-July 2
Dean: MRS. RALPH T. LLOYD, Box 1614, Hebron, Maryland.
PHILADELPHIA—Girls' School of Missions, Pocono Plateau, Cresco, Pennsylvania .....June 25-July 2
Dean: MISS MARY A. B. WISER, 1129 Parker Avenue, Chester, Pennsylvania.
PITTSBURGH—Girls' School of Missions, Methodist Training Center, Jumonville Star Route, Uniontown, Pennsylvania.....July 10-17
Dean: MRS. OLIN K. HARTLEY, Box 78, Murrysville, Pennsylvania.
ROCK RIVER—Camp Inspiration, Willerup Park Bible Camp, Lake Ripley, Cambridge, Wisconsin.....July 10-16
Dean: MRS. FRANK ROTH, 380 Hawthorne, Glen Ellyn, Illinois.
SOUTHERN CALIFORNIA-ARIZONA—World Friendship Camp, Idyllwild Pines, Idyllwild, California.....July 16-23
Junior High Dean: MISS IDA MARY DAVIS, 8427 East Grand Avenue, Rosemead, California.
Senior High Dean: MRS. TROY E. SIMMONS, Box 1, Bostonia, California.
WYOMING—Christian Outreach Camp, Sky Lake, R. D. 2, Windsor, New York .....July 24-31
Dean: MRS. EDGAR F. SINGER, 1047 Wyoming Avenue, Forty Fort, Pennsylvania.

INTERDENOMINATIONAL SUMMER SCHOOLS

Mount Sequoyah, Arkansas, June 12-17. Mrs. H. Parr Armstrong, 3856 Winslow, Fort Worth, Texas.
Boulder, Colorado, June 19-25. Mrs. Max Van Hall, 1337 Newport Street, Denver, Colorado.
Northfield, Massachusetts, July 5-12. Mrs. C. Murray Keefer, 145 Tremont Street, Ansonia, Connecticut.
Silver Bay, New York, July 13-20. Dr. J. Allen Ranck, Silver Bay Conference, 257 Fourth Avenue, 8th Floor, New York 10, New York.
Lake Forest, Illinois, August 1-5. Mrs. Fred E. Ried, Sr., Missions Council, Congregational Christian Churches, 19 South La Salle, Chicago 3, Illinois.
Asilomar, California, August 5-10. Miss Janet Verkuyl, 83 McAllister Street, San Francisco 2, California.
Geneva Summer School of Missions, Conference Point, Williams Bay, Wisconsin, August 7-14. Miss Margaret Webb, 483 South State St., Elgin, Illinois.
Chautauqua, New York, August 21-27. Miss Mabel Head, Chautauqua, New York.

Winona Lake, Indiana, June 27-July 1. Mrs. N. Babbitt, 76 South 7th Avenue, La Grange, Illinois.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

Methodist Prints, by R. Rickarby

Student workers meet with some members of the Standing Committee on Student Work of the Woman's Division at the Annual Meeting.

Missionary Personnel Recruitment

By ALPHARETTA LEEPER, *Secretary of Missionary Personnel*

The Secretaries of Missionary Personnel of the Board of Missions were given a rare opportunity when they were invited to appear before the Methodist Student Workers Association at its bi-annual meeting in Nashville, Tennessee, late in October. Two sections of the presentation are on pages 4 and 5 of this issue; this section carries some directives which may prove useful to secretaries of Student Work as they co-operate with directors of local student groups.

THE college or university campus of today is perhaps the most strategic spot to be found for the recruitment of personnel for the mission program of the church. It is while young men and young women are in this highly vocation-centered atmosphere, that they reach important decisions regarding the nature and purpose of a life's work. Consequently, a heavy responsibility rests upon the shoulders of every individual who is placed in a position of leadership among college students. That this leadership find opportunity for missionary education through various channels, as well as through the ever-present privilege made available during personal conferences, is of extreme importance.

Of primary importance in this picture is the attitude of awareness which should absorb the director. A knowledge of the mission program, an understanding of its scope and emphasis, and a desire to add his bit in helping capable, committed young people find the place in which their talent can be used effectively in this important work of the church should ever be his concern. He does this by keeping informed on international affairs and their accompanying influence upon the Christian witness across the world. He reads the literature of the church, noting and sharing items of missionary implication and concern. He becomes familiar with the material made available through the office of the Student secretaries of the Board of Missions. And, above all, he makes this material available to students. This can be easily accomplished by frequent references to articles through conversation, as well as by placing interesting material in spots where students are apt to pick it up and thumb through it.

While this quiet educational process goes on, the director should see that there is a committee on the World Christian Community work in his student group. T name of this committee is not i portant, but the work which it d should be close to the heart of t entire student program. A co tinuous ongoing program of m sionary education and outrea should be taking place. Over t period of a school year missiona speakers, mission emphasis wee dramas, and study courses shou be planned.

In addition to the educatio program taking place within a st dent group there must also be service program at work. If school is located in a communi where a home missions proje exists, students should be encou aged to become a part of the vo unteer helpers group of this proje (Some of our present workers r ceived their motivation throu such service.) Where transport tion can be arranged, studen should find a place to serve in t church-school programs of t churches throughout the comm nity or in the rural churches surrounding areas. A strong dep tation program should be sponsor to enable students to serve and grow. The director should fi himself opening doors of opport nity to students wishing to gi summer service within the churc As a result an annual exodus students should flow into caravan work camps, home-missions pro ects, as well as into conferenc sponsored projects for local yout Further, opportunity should given these students to share the experience with the group wh they return to the campus in t fall. Thus, they will draw othe into the fellowship of sharing creating anew the desire to be pa of this active Christian witne

Is there need to say more?— is our belief that when *every* d rector takes upon himself such program of education and trainin we shall no longer need to send o an urgent call for more missio aries and deaconesses! They w already be *there* busy at work the mission program of the churc

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

VERY year the Woman's Society of Christian Service is urged to encourage youth ttend summer institutes, camps, assemblies and to bring back as for strengthening Christian reach in the Methodist Youth lowship. It is especially fitting consider some possibilities for iching this part of the MYF gram, since the Fall Action ject in the Youth Emphasis is missions, world peace, and over- s relief. We suggest a few ways which Christian Outreach may ome alive through opportunities summer agencies; other sugges- ns will develop as committee and ncil groups plan together.

dramatic presentation of the ee phases of the Fall Action ject [1]—missions, world peace, overseas relief—will offer many ources. This might be a unified, eresting evening program.

Visual aids often help in stretch- horizons. The program area of istian Outreach is dramatically trayed in "I Found a New rld." This filmstrip with rec- (33⅓ rpm) may be secured from The Methodist Publishing House for $15. It may be possible to rent it from the conference Board of Education. "Village of the Poor," a sound motion picture filmed in India is available for $12 rental. It is 16mm, in color.

Human-interest stories and accounts of what is taking place in some of the Methodist Youth Fund projects will arouse a fresh interest in this part of the MYF program. A discussion concerning ways of pledging, and of promoting the MYFund will be helpful.

Conversation and fellowship with missionaries, deaconesses, and guests from other countries give opportunity for youth and adult leaders to ask questions and to grow in world understanding. World friendship becomes alive when it is wrapped up in a person. Worship experiences may help youth feel a part of the ecumenical church.

Discussion groups and mission study classes will stimulate an interest in the missionary themes: "The Christian Mission in a Revolutionary World" and "Indian Americans." *Missionary Materials for Youth* will provide resources for these studies.

Conversation groups, special features, and individual contacts will further one's interest in helping to meet the world's needs through promoting world peace.

The experiences during a week at institute or assembly may stimulate some young people toward decisions for missionary service. Others may become interested in knowing more about vocations related to world peace.

[1] Detailed suggestions for carrying out the Fall Action Project in local church MYF groups will be distributed in a packet that will be available from the Youth Department, Box 871, Nashville, Tennessee, in the late summer of 1955.

HILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

OBJECTIVES—1955

The following Objectives in Children's Work, based on recommendations previously approved by the Woman's Division, are suggested for the current year. The attention of officers of the Woman's Society of Christian Service on conference, district, and local levels is called to these objectives, with the request that members strive toward their realization, and that they become a regular part of the ongoing program.

Leadership

. The election of a secretary of ildren's Work in every Woman's iety of Christian Service; this cer to be a leader qualified to ticipate in the total plans of the rch for children.

. Secretaries of Children's Work the local church taking advante of the Officers' Training Day, ending also the district and conference training opportunities for church-school workers.

3. Conference and district secretaries of Children's Work cooperating in the plans for any institutes for missionary education of children that may be held.

4. Conference secretaries of Children's Work during 1955 encouraged to attend Board of Education leadership schools that will meet their particular needs.

Family and Community Life

5. Secretaries of Children's Work cooperating in plans for the follow-up of the National Conference on Family Life according to the policies developed by the Woman's Division. (See THE METHODIST WOMAN, January, 1955, page 28.)

6. Secretaries of Children's Work keeping informed about and cooperating in plans for action recommended by the Woman's Division in issues related to the welfare of all children such as: juvenile delinquency, needs of children in expanding areas of population, public education.

World Friendship

7. Secretaries of Children's Work continuing to study the organization and work of the United Nations, and the recommendations of the World Council of Churches made at its Second Assembly in Evanston, Illinois, in August, 1954.

8. Secretaries of Children's Work cooperating in plans for action in these areas that may be recommended by the Woman's Division.

9. Secretaries of Children's Work ready and eager to help boys and girls open the door to the making of new friends, and to a growing understanding of the work that the church is carrying on at home and in the far places of the earth.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

Lenten Reflections

THE Lenten season is a time for self-evaluation, for a deepening of our spiritual life, a broadening of horizons, and a refreshment of spirit.

A friend rarely writes, but she includes in her letter a very helpful prayer or an article which she found that adds to her spiritual stature.

This Lenten season let us share with our friends helps which are available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or from the Distributing Offices.

Prayer changes things in a most remarkable way. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." Matthew 18:19, 20.

The booklet, *Prayer Groups*, consists of suggestions for forming prayer groups (price, 45 cents). It takes only one person to start the adventure. Perhaps your first step will be the gift of this booklet to your friend. Through conversation and discussion we need to share our difficulties and rejoice in our victories. Many obstacles to spiritual victory are overcome when we find others who have known similar problems.

Frank C. Laubach in his *A Call to Spiritual Advance* (15 cents) speaks of our world-wide spiritual depression, gives experiments in service and in prayer, God's challenge to you and me, admonishes us to pray without ceasing, and gives conditions of prevailing prayer. Truly a wonderful gift, not only to share but to use for a new and vital experience.

Two helpful little leaflets to keep on your desk or to slip into your Easter greetings are entitled *Prayers* (1 cent), which asks for a revelation of God's love through personal work and stewardship, and a sincere prayer that all nations and peoples may be baptized into one body; and *Prayer at Noontide* (3 cents), to be used as a prayer when we pause at noontide with countless Christians all around the world to pray for others and to renew our own strength in Christ.

Several free leaflets on the spiritual life emphasis would mean much for our own use and as a small enclosure in our Easter messages to friends. One is *Discipleship,* which gives us a real emphasis on quality of life and our opportunity to be an example. *A Meditation,* which reminds us of Christ's promise, "I am with you always," will brighten our Lenten sight.

Two free pamphlets on methods are *Spiritual Life Cultivation* as developed through prayer, study, stewardship, quiet days, retreats, evangelism, and service; also *Planning a Retreat,* which gives actual techniques for this most helpful method of gaining guidance, insight, and perspective on life's deepest meanings.

Women 100 Per Cent

Mrs. E. H. Curtis, secretary of Literature and Publications for Trinity Methodist Church, New Albany, Indiana, reports a 100 per cent subscription list. This complete subscription coverage of the women members of her church cannot but enthuse these members. There are over 300 women, and the pastor, the Reverend Robert W Gingery, was enthusiastically bac of purchasing a year's subscriptio for each member. Such plannin is bound to bring renewals and splendid "esprit de corps" on th part of the women of this churc Such cooperation on the part of th minister is much appreciated.

Renew Promptly

Do you know you can save tim for yourself, for the post office, an for us if you promptly will rene your subscription to THE METH ODIST WOMAN? It is well to do s at least six weeks ahead of th month with which your renewal to begin. A renewal notice will b enclosed within your next to th last issue. This means your nex issue will be the last unless you renewal is sent in promptly. Se your literature secretary at once she will, of course, relay your sub scription to us; or you may mail yourself if you do not order throug a literature secretary.

Morning?

Do you know what happens t this and other periodicals when yo move, but have not sent your ne address to us? Or, when you ar going away from home for a fe months during the winter and d not make arrangements to hav your magazine forwarded to you The post office returns only th small portion of the magazine, c the wrapper around it, which con tains the address itself (where w thought you lived), then destroy the magazine. For every label s returned, we pay a three-cent pen alty to the post office. For TH METHODIST WOMAN that means no only the cost of double postage fo the first magazine sent, but als postage and cost of another cop to your new address. The cost o a few "double-ups" is not much but multiply it many times, for th people of America are certainly "o the move." We want every sub scriber to receive each issu promptly! Your cooperation wi be mutually helpful to all of us Thank you.

By-Laws

As Amended, January, 1955

References are to the *Fifteenth Annual Report* *

(Clip these paragraphs and paste in your copy of the *Fifteenth Annual Report.*)

PAGE

Woman's Division of Christian Service

237 Article 5, Section 17, add a new paragraph to read: This fund shall be held as one for the Woman's Society of Christian Service and the Wesleyan Service Guild, the record of receipts from each group to be kept separate on the treasurer's books on jurisdiction, conference, and district levels.

244 Article 7, Section 19, first paragraph, next to last line, amend to read: . . . the disbursing officer of the division, and a member of the staff of the Department of Work in Foreign Fields.

Jurisdiction Woman's Society

254 Article 1, Section 14, delete the first sentence. Begin the second sentence: The secretary of Literature and Publications shall, etc.

254 Article 2, Section 2, last sentence, amend to read: This committee shall be the coordinating group for the total educational and promotional program in the jurisdiction and shall appoint an officer to be responsible for publicity in the press.

255 Article 2, amend by the insertion of two new sections, a Section 7 to read: There shall be a Committee on Annual Meeting Program, composed of the president, the vice-president, the recording secretary, and such other members as may be needed. The committee shall elect its chairman annually.

A new Section 9 shall read: There shall be one cultivation fund for the Woman's Society of Christian Service and the Wesleyan Service Guild, the records of receipts from each group to be kept separate on the treasurer's books.
Former Section 7 will be numbered 8 and Sections 8 and 9 will be numbered 10 and 11.

Conference Woman's Society

260 Article 1, Section 13, first sentence, amend to read: The secretary of Literature and Publications shall be responsible for the distribution of literature throughout the conference.

262 Article 4, Section 1, second paragraph, amend to read: The executive committee of the conference shall be the coordinating group for the total educational and promotional program in the conference and shall determine the officer to be responsible for publicity in the press.

263 Article 5, amend by the insertion of a new Section 8 to read: There shall be a Committee on Annual Meeting Program, composed of the president, the vice-president, the recording secretary, and such other members as may be needed. The committee shall elect its chairman annually.

District Woman's Society

266 Article 3, Section 1, amend by the deletion of the second sentence and the insertion in its place of a sentence to read: The district Woman's Society of Christian Service shall determine the method of election of its officers.

267 Article 5, Section 2, amend by adding a second paragraph to read: The executive committee shall determine the officer to be responsible for publicity in the press.

Article 5, amend by the addition of a new Section 3 to read: There shall be a Committee on Annual Meeting Program, composed of the president, the vice-president, the recording secretary, and such other members as may be needed. The committee shall elect its chairman annually.

—MRS. FRED C. REYNOLDS, *Secretary, Committee on Constitution and By-laws*

Attention is called to the fact that the words "from three to" should be omitted on page 261, Article 2, *Section 3*, line three.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 60 cents.

METHODIST SERVICE PROJECTS 1955

***Methodist Service Projects* describes a wide variety of vocational opportunities in the various institutions and programs of The Methodist Church.**

Personnel needs of the church in the fields of the ministry, the missionary enterprise, Christian education, and nursing are estimated at 5,150 persons annually. Seventy-three different categories of work are outlined in a dozen general program areas.

In addition to job descriptions, the manual contains

- **—a statement on a Christian philosophy of vocation**
- **—a description of volunteer, summertime, and short-term service opportunities, including work camps, caravans, evangelistic work, and two- and three-year missionary assignments**
- **—an analysis of the relationship of the selective service law to church vocations**
- **—information on Methodist student loan and scholarship funds**
- **—a bibliography of resource material on Christian vocation**
- **—and a listing of the personnel officers of The Methodist Church.**

The booklet will be helpful to young people investigating the possibility of full-time work with the church, and to the adult counselors who guide them.

Secretaries of Youth Work and Student Work will find this manual a valuable source of information. Order from: Interboard Committee on Christian Vocations, P. O. Box 871, Nashville 2, Tennessee. Price: Ten cents per copy; eight dollars a hundred.

SPECIAL FEATURES

Program Flier. Information for program committees which will be helpful in program planning. Monthly topics from September 1955 through August 1956. Now available. Free for postage.

When We Pray. Compiled by Wilmina Rowland. This booklet, written to unite the youth of the world-wide Christian fellowship in prayer, has devotional material, information about youth work, and pictures from twelve of the countries that share in World Youth Projects. 50 cents.

Methodist Service Projects, 1955. A directory of opportunities for service offered by The Methodist Church through its general boards, commissions and other agencies. 10 cents each; 100 for $8.00.

Builders of Peace. Drama on the World Federation of Methodist Women. 5 cents.

A Day Apart. Reprinted from THE METHODIST WOMAN, February 1955. 2 cents each; 6 for 10 cents.

Turnover Chart of the United Nations. Sixteen posters on the United Nations. Printed in two colors. Includes a small leaflet telling how to use the chart. $1.25.

Place Mats. Printed with a Bible Quiz—for use with the study course on "Jesus' Teachings Concerning Women." Reprinted from January 1955 issue of THE METHODIST WOMAN. 3 cents; 25 for 50 cents; 50 for 75 cents.

Fifteenth Annual Report. Faces and figures behind monetary figures come alive in the reports of the executive secretaries of the Home and Foreign Departments, as well as the Department of Christian Social Relations and Local Church Activities. It contains human interest stories, a directory of missionaries and deaconesses, an up-to-date list of administrative executives, as well as division, jurisdiction, and conference officers. The answer to an expressed need for program material for circles. 60 cents.

YOUTH MATERIALS FOR MISSION STUDY GROUPS 1954-1955

Theme: The City

For Intermediates

They Live in the City. By Mary M. Lago. This true-to-life story of a group of junior highs in a Midwestern city shows how boys and girls and their leaders, working together, find out what a city church can do. $1.25.

Guide—How to Use *They Live in the City.* By Betty Poff. 50 cents.

For Seniors and Older Youth

WHEN—Your Home Is in the City. By Lucy M. Eldredge. A reading and program book in a magazine type format. 50 cents.

Youth Guide on "The City." By Viola Sabia Hale. 50 cents.

Theme: India, Pakistan, and Ceylon

For Intermediates

The Hidden Treasure. By Jean Bothwell. This book shows what the partition of India meant to Gopal, a Hindu boy, who had to flee his native Lahore. $1.25.

Guide—How to Use *The Hidden Treasure.* By Margaret L. Copland. 50 cents.

For Seniors and Older Youth

Change of Heart. By Harold A. Ehrensperger. A moving story about a young Christian Indian and his search for a purpose in life. $1.25.

This Is India, Pakistan, and Ceylon. By Constance M. Hallock. A pictorial book that depicts in vivid text and appealing photographs the peoples of these lands and their ways of living, working and worshiping. 50 cents.

Youth Guide on "India, Pakistan, and Ceylon." By Ross and Mary Cannon. 50 cents.

Fun and Festival From India, Pakistan, and Ceylon. By Irene Wells and Jean Bothwell. Program and party ideas, games, stories, and recipes. 50 cents.

The Cross Is Lifted. By Chandran Devanesen. A book of poems and meditations from India. $1.00.

IMPORTANT!

The Calendar of Activities for Officers for 1955-56 (formerly the Officers' Letter File) will appear in the May issue of THE METHODIST WOMAN. Extra copies will be available at 15 cents each.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOUGE

Orders for the above may be sent to your nearest address—

Literature Headquarters: **7820 Reading Road, Cincinnati 37, Ohio**

Distributing Offices: **150 Fifth Avenue, New York 11, N. Y.—83 McAllister Street, San Francisco 2, California**

The retail stores of The Methodist Publishing House also sell the literature of the Woman's Division of Christian Service.

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